THE CHURCHMAN.

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POETRY.

For the Churchman.

"Remember now thy Creator in the days of thy youth"

Remember Him now in thy life's early day,
Ere thy heart's warm affections grow cold and decay;
While the fresh rose of health on thy cheek is so bright,
And all things around thee look gladsome and light.

Remember Him now, while thy bosom beats high,
And thy young bounding heart scarcely dreams of a sigh;
Oh, think on his mercy, his goodness, and care,
Who saves thee from ruin, remorse, or despair!

Remember Him now—the dark hours may come
When sorrow shall shadow the light of thy home;
Thou wilt need a support in those moments of ill—
Make the Saviour thy staff and security still.

Remember Him now, thou art happy and bless'd,
Forget not the love by which all is possess'd.
He asks thy young heart wilt thou turn thee aside,
Unheeding of him who *to save thee has died?*

Remember Him now, ere the world and its cares
Beset thee with trials, temptations, and snares;
False pleasures to wean thee from wisdom's pure road,
And follies to lure thee away from thy God.

Remember Him now—that when age shall come on,
When light from thine eye and thy spirit is gone,
When darkness and sorrow thy portion must be,
Thy Saviour in mercy may think upon thee.

M. N. M

For the Churchman.

We know that all things work together for good to them that love God.—*Rom.* viii. 28.

God oft doth trials send,
A father's care to show,
And they who meekly bend,
And seek him in their wo,
Although the earth should hush its glee,
Still find affliction's vale to be
Resounding with love's minstrelsy.

God gives us doubt and fear,
And comfort is denied,
Lest all our hopes here
On this poor earth abide,
The stormy wind and tempest rise,
That we may seek for kindlier skies,
And e'en earth's sunshine learn to prize.

Though grief the soul enshrouds,
And thoughts of sadness press,
Still beams beyond the clouds
The Sun of Righteousness;
And angel hands wait to unroll—
When faith hath reached her proper goal—
Bright o'er their verge the rainbow's scroll.

And oh, but for that cloud,
Though sweet had been love's light,
It had not been endowed
With sevenfold delight;
But now its rays are all untwined,
And wreathed—our sever'd earth to bind
To that bless'd world whence first they shined.

May we that stairway mount,
Up to heaven's radiant clime,
And on our way recount
The words of ancient time,
That prophet and apostle spake,
And He, who did our nature take,
That in his likeness we might wake.

To hearts attuned to love
Earth thrills her song in vain,
Their thoughts are set above,
Where Christ in bliss doth reign;
But when its blast is raging high,
And all its hopes in ruin lie,
How bright the scenes beyond the sky!

As when the pale moon shows
Ere close of day her face,
Faintly, though sweet, she glows,
Until the sun gives place;
But when he hides his blinding glare
She shines forth beautifully fair,
And eye and heart both centre there.

Sept. 1837. C. C. L

For the Churchman.

COLLECT FOR THE SUNDAY CALLED SEPTUAGESIMA, OR THE THIRD SUNDAY BEFORE LENT.

O Lord, we pray thee fav'rably to hear
The prayers thy people at thy footstool make;
That, for our sins, we justly punished,
May, by thy goodness, for thy glory's sake,
In thy great mercy be delivered;
Through Christ our Saviour, who, one God, with thee
And Holy Ghost, doth reign eternally.

Mem.

For the Churchman.

HENRY H. COOK.

This young soldier of Christ died at Bellevue, on Sunday, January 28, in the glorious triumph of the Gospel. In the discharge of his Christian duties he was faithful, energetic, untiring. The disease of which he died was caught during his visitations to the poor. He had resolved to consecrate himself to the missionary work in Africa.

Thou hast fallen, friend and brother,
Nobly, with thine armor on;
Thou hast fallen, and another
Of that faithful band is gone.
Early called, and richly gifted,
For thy high but brief career,
Ere thy sword was well uplifted
Thou wast lain upon the bier.

Sion mourns thy fate in sadness;
Tears are shed, but not for thee,
Thou hast sown to reap in gladness
Light, and life, and victory:
They who knew the noble spirit
That within thy bosom burned,
Joy that it doth now inherit
That high bourne for which it yearned.

But for that degraded nation
O'er the wide and hostile deep,
To whose ears the great salvation
Thou didst sigh to bear, we weep—
We lament a herald taken
From God's sacramental host,
And a soldier's place forsaken,
Ere he gained his chosen post.

Tears are thine, O youthful martyr,
Tears of deep but patient grief,
Which the fond heart would not barter
For the world's most prized relief:
For though mournful notes are blending
With the strains of earthly love,
Triumph high, and joy unending
Wait thee in the realms above.

J. W. B.

From the Gambier Observer.

CHRISTIANITY THE NATIONAL RELIGION.

That Christianity is the religion of this country, and as such is recognised in the whole structure of its government, and lies at the foundation of all our civil and political institutions; in other words, that Christianity, as really as republicanism, is part and parcel of our law, is evident from the following.

1. Such was the relation of Christianity to civil government in the several states as they existed prior to the formation of the present federal constitution, and there is no evidence that in acceding to said constitution, they surrendered such relation either in the *general*, or in their own *particular governments*.

The colonies, from which our present states originated, were planted by decidedly Christian people to be Christian communities, and with such views of the relations between civil government and religion as were then universal in Christendom. The experiment of a nation without an established religion had not then been tried; nor did they think of instituting it.—Christianity therefore was made part of their civil institutions, as well in their minuter branches, as in their essential foundations.

In Massachusetts and other northern colonies, a membership in the Church established by law was necessary to citizenship in the commonwealth. In Virginia and other Southern colonies, the Church of England was by law established.

By and by, when the colonial character had ceased, and that of states had been assumed, the legal establishment of any one form of Christianity, in preference to all other forms of the same, was discontinued. In the adoption of the present federal constitution, it was declared, among the amendments to that instrument, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This article in the general constitution and the similar alterations in the laws of the several states above mentioned, by which the legal precedence of one form of Christianity over another was done away, are all the ground on which it can be asserted that either our general or state governments have disowned all connection with the Christian religion, as having any more countenance in their legislation than infidelity or Mohammedanism. But is this a warrantable conclusion? Is it not perfectly conceivable that Christianity may be the religion of the people and of the people's government so far as that her great principles shall be assumed as the basis of their institutions, and the promotion of those principles distinctly countenanced in their laws and customs, at the same time that no religion is, in the technical sense, "established," and no one form of Christianity is distinguished above another? To call religion into connection with the government, so far as to employ ministers of the Gospel as chaplains, at the public charge, in Congress and other public departments, is decided, by long-established practice, to be not unconstitutional. And thus is it decided that it was not intended by the article quoted above from the constitution of the United States, to prevent the government of the United States from being connected with religion — with some religion in preference to all others—or to base its institutions upon the principles of Christianity instead of those of Deism or the Koran.

How unlikely were the several states, in acceding to the present constitution, to lay aside all connection with Christianity in the general institutions to which they then gave birth, may be inferred from the consideration, that in their own respective legislation a close relation between religion and the government had always subsisted; that though a strong aversion had arisen to the *national establishment* of any one form of Christianity, none had grown up against a distinct recognition of Christianity itself as the religion of the nation; that the representatives of the states in the convention which formed the present constitution were for the most part men of decidedly Christian principles; and lastly, that in that convention "*prayer was wont to be made.*" The convention had begun without prayer—and had gone on badly without it—and in the view of Dr. Franklin the want of Divine aid was the cause of much of the difficulty, and therefore, said he, "I beg to move, that henceforth prayer, imploring the assistance of Heaven and its blessing upon our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

2. It is evident from sundry acts and institutions of the general government, and the constitutions of the several states, not only that Christianity is not excluded from all connection with our civil institutions, but that it is positively asserted as connected therewith in a very important degree.

The constitution of Vermont declares the duty of all Christians to observe the Sabbath, and maintain public worship according *to the revealed will of* God. The constitution of Massachusetts expressly assigns as a reason for certain provisions, that the encouragement of art, science, and all good literature tends *to the honor of* God, *the advantage of the Christian religion*, &c. The constitution of New Jersey provides that "all persons professing a belief in the faith of *any Protestant sect* shall be capable of being elected," &c. That of Delaware declares the duty of people to assemble for public worship; and that piety and morality are thereby promoted. Maryland makes "a declaration of belief in the Christian religion" necessary to admission to office. North Carolina provides "that no persons who shall deny the truth of the Protestant religion or the divine authority of the Old or New Testament shall be capable of holding any office in the civil department of the state." On the authority of the Hon. Mr. Frelinghuysen, of the United States Senate, it is asserted that twenty-three states at least have laws requiring the observance of the Sabbath.

In the constitution of the United States we have the expression, "Done in the year of our Lord;" in other words, the representatives of the people of the United States, acting in their name, for the ratification of the constitution, date their solemn act, as well from the Advent of Christ, as from the independence of the United States; and, in doing so, as much assert the Lord to be *their* Lord, as the independence to be *their* independence.

Not only does the constitution of the United States thus assert that the Lord Jesus Christ is "our Lord," as a nation, but it legislates with regard to the Lord's day in such a manner as to teach that to us, as a nation, it is *our* sacred day. It provides that "if any bill shall not be returned by the president within ten days (*Sundays excepted*) after it shall have been presented to him," &c. But why are Sundays excepted? Because, in the view of the law, they are *dies non juridici*, not working days, in jurisprudence. Why? Evidently because the Sabbath is the holy day of the Christian religion. But the constitution does not except the Sabbath of the Jews or the holy days of the Koran. The inference is inevitable that it has adopted the Christian Sabbath, to the exclusion of the holy days of all other religions, and has thus taken it for granted that Christianity is the professed religion of this government. In accordance with this, not only the president, but both Houses of Congress, the officers of the state, treasury, navy and war departments are all discharged from work on the Lord's day. Their bureaus are closed. The Supreme Court of the United States is by law directed to suspend its session on that day. The government appoints and maintains ministers of the Gospel as chaplains in the navy. It is part of the laws for the government of the navy as enacted by Congress in the year 1800, that "the commanders of all vessels in the navy, having chaplains on board, shall take care that divine service be performed in a solemn, orderly, and reverent manner twice a day, and a sermon preached on Sunday: and *that they cause all, or as many of the ship's company as can be spared from duty, to attend every performance of the worship of* Almighty God."

In the laws regulating the army of the United States, "it is earnestly recommended to all officers and soldiers diligently to attend divine service." Punishment is provided for any officer or soldier, "who shall behave irreverently at any place of divine worship." The officers and cadets of the military academy of the United States, are positively required by law to attend divine worship on Sunday. By an act of Congress in 1802, the appointment of a chaplain to each brigade of the army was provided for. By act of Congress in 1816, the appointment and compensation of a chaplain to each of its houses was provided for. Provision was made by the same authority in 1818, for a chaplain to the military academy of the United States. The head of the department of war, Governor Cass, in his official report for 1832, thus urges upon the government an appropriation for the building of a suitable place of Christian worship at West Point:—"In a Christian community, he says, the obligations upon this subject will not be questioned; and the expense of providing a suitable place of worship, especially as a chaplain is maintained there, cannot be put in competition with the permanent advantages of a course of religious instruction to such a number of persons; a large portion of whom are at that critical period which determines whether their future course of life shall be for evil or for good." While Michigan was yet under territorial government, subject to the control of Congress, the latter having "power to make all needful rules and regulations" respecting it as a territory of the United States, one of its regulations provided "that the first day of the week shall be kept and observed by the good people of the Territory as a Sabbath, holy day, or day of rest from all secular employments." The preamble to the act from which the above is copied asserts "that in every community some portion of time ought to be set apart for relaxation from worldly care and employments, and devoted to the social worship of Almighty God and the attainment of religious and moral instruction, which are in the highest degree promotive of the peace, happiness, and prosperity of a people."

3. That Christianity is the professed religion of this government, and as such is laid at the foundation of our civil and political institutions, is the solemnly-expressed opinion of our wisest official interpreters of law.

We have given in the sermon the doctrine of Mr. Justice Story, of the Supreme Court of the United States, on this subject. We will now add the decisions of the Supreme Courts of Massachusetts, New York, and Pennsylvania.

Thus speaks the late Chief Justice Parsons, in delivering the opinion of the Supreme Court of Massachusetts, in the case of Barnes *vs.* First Parish in Falmouth:—

"In selecting a religion, the people were not exposed to the hazard of choosing a false and defective religious system; Christianity had long been promulgated, its pretensions and excellences well known, and its divine authority admitted. This religion was found to rest on the basis of immortal truth; to contain a system of morals adapted to man in all possible ranks and conditions, situations and circumstances, by conforming to which he would be ameliorated and improved in all the relations of human life; and to furnish the most efficacious sanctions, by bringing to light a future state of retribution.—And this religion, as understood by Protestants, tending by its effects to make every man submitting to its influences a better husband, parent, child, neighbor, citizen, and magistrate, was, by the people, established as a fundamental and essential part of their constitution."

Thus speaks Chancellor Kent, in delivering the opinion of the Supreme Court of New York, in 1818, in a trial for blasphemy. (People *vs.* Ruggles.) After saying that "contumelious reproaches and profane ridicule of Christ and the sacred Scaiptures, (which are treated as blasphemy,) are offences punishable at common law," he proceeds:—

"The people of this state, in common with the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but even in respect to the obligations due to society, is a gross violation of decency and good order.

Again. "Though the constitution has discarded religious establishments, it does not forbid judicial cognizance of those offences against religion and morality, which have no reference to any such establishment, or to any particular form of government, but are punishable because they strike at the root of moral obligation, and weaken the security of the social ties. The legislative exposition of the constitution is conformable to this view of it. Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law. *The statute for preventing immorality*, (*Laws* vol. i. p. 224,) consecrates the first day of the week as holy time, and considers the violation of it immoral. *The Act concerning oaths*, (*Laws* vol. i. p. 405,) recognises the common law mode of administering an oath, 'by laying his hand on and kissing the gospels.' Surely, then, we are bound to conclude that wicked and malicious words, writings, and actions, which go to vilify those gospels, continue, as at common law, to be an offence against the public peace and safety. They are inconsistent with the reverence due to the administration of an oath, and among other evil consequences, they tend to lessen in the public mind its religious sanction."

All the justices concurred in this decision.

In 1821 when a convention of New York revised the constitution of the state, the decision above quoted was violently assailed by General Root as hostile to liberty of conscience, when its learned author with equal clearness defended it. The following is an extract from his speech on that occasion.

"The authors of our constitution never meant to extirpate Christianity more than they meant to extirpate public decency. It is in a degree reorganized by the statute for the observance of the Lord's day, and for the mode of administering oaths. The court never intended to interfere with any religious creeds or sects, or with religious discussions. They meant to preserve, so far as it came within their cognizance, the morals of the country, which rested on Christianity as the foundation. They meant to apply the principles of common law against blasphemy, which they did not believe the constitution ever meant to abolish. Are we not a Christian people? Do not ninety-nine hundredths of our fellow-citizens hold the general truths of the Bible to be dear and sacred? To attack them with ribaldry and malice in the presence of these very believers must, and ought to be, a serious public offence. It disturbs, and annoys, and offends, and shocks, and corrupts the public taste. The common law, as applied to correct such profanity, is the application of common reason and natural justice to the security of the peace and good order of society."

Thus speaks the Supreme Court of Pennsylvania, in the case of Updegraph, *vs.* Commonwealth, (trial on an indictment for blasphemy.)

"Christianity, general Christianity, is, and always has been a part of the common law of *Pennsylvania;* not Christianity founded on any particular religious tenets; not Christianity with an established church, and tithes, and spiritual courts; but Christianity with liberty of conscience to all men. The first legislative act in the colony was the recognition of the Christian religion and establishment of liberty of conscience. * * * * * * This is the Christianity of the common law, incorporated into the great law of Pennsylvania; and thus it is irrefragably proved that the laws and institutions of this state are built on the foundation of reverence for Christianity. On this the constitution of the United States has made no alteration, nor in the great body of the laws which was an incorporation of the common-law doctrine of Christianity, as suited to the condition of the colony; and without which no free government can long exist. Under the constitution penalties against cursing and swearing have been exacted. If Christianity was abolished, all false oaths, all tests by oath in the common form by the book, would cease to be indictable as perjury. The indictment must state the oath to be on the holy evangelists of Almighty God.—* * * * * No society can tolerate a wilful and despiteful attempt to subvert its religion, no more than it would to break down its laws; a general, malicious, and deliberate intent to overthrow Christianity, general Christianity.—This is the line of indication where crime commences, and the offence becomes the subject of penal visitation. The species of offence may be classed under the following heads: 1. Denying the being and providence of God. 2. Contumelious reproaches of Jesus Christ; profane and malevolent scoffing at the Scriptures, or exposing any part of them to contempt and ridicule 3. Certain immoralities tending to subvert all religion and morality, which are the foundations of all governments. Without these restraints no free government could long exist. It is liberty run mad, to declaim against the punishment of these offences, or to assert that the punishment is hostile to the spirit and genius of our government. They are far from being the friends to liberty who support this doctrine; and the promulgation of such opinions, and general receipt of them among the people would be the sure forerunner of anarchy, and finally of despotism. No free government now exists in the world unless where Christianity is acknowledged, and is the religion of the country. Christianity is part of the common law of this state. It is not proclaimed by the commanding voice of any human superior, but expressed in the calm and mild accents of customary law. Its foundations are broad, and strong, and deep; they are laid in the authority, the interest, the affections of the people. Waiving all questions of hereafter, it is the purest system of morality, the firmest auxiliary, and only stable support of all human laws. It is impossible to administer the laws without taking the religion which the defendant in error has scoffed at, that Scripture which he has reviled, as their basis: to lay aside these is at least to weaken the confidence in human veracity so essential to the purposes of society, and without which no question of property could be decided, and no criminal brought to justice; an oath in the common form on a discredited book would be a most idle ceremony. No preference is given by law to any particular religious persuasion. Protection is given to all by our laws.—It is only the malicious reviler of Christianity who is punished. While our own free constitution secures liberty of conscience and freedom of religious worship to all, it is not necessary to maintain that any man should have the right publicly to vilify the religion of his neighbors and of the country."

The author is much indebted for the authorities in this appendix to a discourse by the Rev. J. Adams, D. D., President of the College of Charleston, S. C., on the Relation of Christianity to Civil Government in the United States.

From the Church of England Gazette.

EXTRACT FROM LESLIE'S "CASE OF THE REGALE AND PONTIFICATE STATED."

Published in the year 1700.

Here it was discoursed how the notion of priesthood has been dwindled, and indeed quite taken away, in our late times of schism and rebellion, to make way for those who had no commission to show for their usurping that sacred office; therefore they reduced it all to preaching, and loved the name of preachers better than that of priests, which they would have (to be) rejected under the gospel dispensation; and then, whoever thought himself a gifted man—that is, able to speak with assurance—applied himself to the good liking of the people; and if he got a call from them, they thought this sufficient to qualify him for their teacher. And the poor people were very fond of having this authority put into their hands, as if they could choose commissioners to sign and seal the covenants of the Gospel to them on the part of Christ, and oblige him, by virtue of his promise to the apostles and their successors, to ratify and confirm in heaven whatever had been transacted with them, in his name, by whomsoever they pleased to choose into that office, without deriving any succession from the apostles, or thinking that there was any need of it.

They said, that other men could read the Gospel and the absolution, or retaining of sins therein contained, as well as any bishop or priest ordained by him.

So they might a patent, a pardon, or declaration of war, as well as any judge or herald; but with this difference, that their doing of it, who are not legally empowered, signifies just nothing; and no act done in any man's name has any force, or does oblige him, unless it be done by those who are thereunto commissionated by him.

And as it is high treason to do such acts in the king's name without his commission, or to grant such a commission in his name, without his authority—

It is no less blasphemy against God to act in his name, or give commission to others so to do, without his express warrant.

And they who knowingly do abet such, and follow men as commissionated by God, render themselves guilty of their sin, and partakers of their blasphemy and treason against God.

And such commission from God must be outwardly given, for that only is visible to us; and God never made a priest but by an outward commission. Christ took not upon him the office of a preacher till he was outwardly commissioned by the voice from heaven at his baptism; for it is said, "From that time, Jesus began to preach." Matt. iv. 17. "And he was then about thirty years of age." *Luke iii.* 23. And none can doubt of his inward call or qualifications before.

And as Christ did not take this honor unto himself till he was outwardly called, as was Aaron, so did he not leave it to the inward call of any of his disciples to make themselves apostles, but he chose twelve by name, whom he ordained into that office, and after chose seventy others into an inferior degree of preachers, and from that time to this the same commission has descended by outward ordination, given by those to whom Christ left that authority.

Then it was said that the honor of the priesthood must needs be very high, when it is reckoned a glory even to Christ, and that he could not glorify himself to be a priest, without an express commission from his Father; and the reason is plain, because none can make an attorney, a representative, or commissioner, that is a priest of God, to transact or seal covenants with mankind, in his name, but he himself.

How dreadful, then, did it appear to all the company to consider the lamentable state of those communities among us, who think that any three or four of them can set up a church by their own authority! And where every mechanic, boy or girl, may take this honor to themselves, of standing in God's stead to the people, and transacting with them in his tremendous name, and by his authority!

The apostle says, "How shall they preach, except they be sent?" Rom. x. 15. But these think they can send themselves; and the people like these best, who come in their own name, that is, by their own impulses, without commission derived from any body. They think these to be enlightened and gifted men; but that those cannot have the Spirit, who deduce their authority by any commission granted to them from others; they look upon that to be a formal and low dispensation, and it is no wonder that they take these measures with the ministers of Christ, when they made the same objection against himself, as he said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." John v. 43. This has been the humor of giddy and unstable people from the beginning, not to be wise unto sobriety, but "to think of themselves more highly than they ought to think." Rom. xii. 3. "And to heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2. Tim. iv. 3, 4.

IS THERE ANY THING NEW UNDER THE SUN? 1837.

COMMUNICATIONS.

For the Churchman.

THE CANONICAL TIME FOR THE CEREMONY OF ORDINATION.

From the published accounts, it would seem that in the Eastern Diocese *evening* ordinations are becoming quite a common thing. The last account of the kind which I have seen is in the Christian Witness of January 12, where it is stated, that on the evening of the 11th, Bishop Griswold held an ordination in Grace Church, Boston, and admitted the Rev. Henry Waterman and others to the order of presbyters.

Now I am constrained to say this is a departure from the rubrical usages of the Church. In each of the three offices for ordaining and consecrating bishops, priests and deacons, the rubric expressly connects the ordination office with the morning service. I have supposed that this was not fixed arbitrarily; and that the rule is founded on the consideration, first, that the minds of men are more fresh, clear and unembarrassed with worldly cares in the earlier part of the day; and, secondly, that ordinarily circumstances are then most favorable to an open and perfect publicity of that most solemn and affecting of all the transactions of the Church.

I thought I would turn to Bingham and see what he says. His statement is this: "That though the ancients were not always precise to a certain day of the year, or a certain day of the week, yet they more punctually observed the time of the day to give ordinations at morning service. This was a very ancient rule of the Church, as we may learn from the objection that was made against Novatian, that among his other irregularities he was ordained at an uncanonical hour, *ora dekate*, at ten o'clock, i. e. our four o'clock in the afternoon, as Cornelius in his Epistle to Fabian lays the charge against him." Antiquities, bk. iv. chap. vi. sec. 8. He goes on to mention several authorities which I need not introduce.

I do not know by what reason the above-mentioned departure from the rules of our Church was supposed to be justified. Neither can I imagine a probable reason sufficient, as I, a lowly presbyter, am accustomed to view duties, to justify it. The much respected authorities of that diocese may see reasons that I do not see.

C.

For the Churchman.

CIRCULAR OF THE PATRIARCHS OF CONSTANTINOPLE AND JERUSALEM, AND SEVERAL BISHOPS UNDER THEIR JURISDICTION.

Continued.

Sec. VIII.—*Directions to the Bishops of the Ecumenical Patriarchal See.*

To all the bishops subject to our most holy, patriarchal, apostolic, and ecumenical see we earnestly give charge:—1st, That each one establish in his own diocese an ecclesiastical spiritual committee, in imitation of ours, (at Constantinople,) composed of the most intelligent, virtuous, and zealous ecclesiastics, in order to watch over whatever concerns the Christian body, and, together with their spiritual Shepherd, to have regard to spiritual and pastoral duties, taking the plan from the communication of our spiritual and ecclesiastical committee lately published and forwarded to all for their guidance; so that corresponding at the same time from thence with our ecclesiastical committee here, they may receive from time to time suitable directions, according to the assurances they may furnish regarding the spiritual condition of their flock, having made public this charge to the churches for the information and guidance of the orthodox. 2. We charge the same spiritual pastors of all the dioceses strenuously to hinder parents from sending their children to the soul-destroying schools in any way established by the heterodox, and from trusting them to the hands of unknown strangers, or of other suspicious teachers, whether of other nations or our own; that they apply themselves with the utmost diligence to the education and moral conduct of the young—that they subject to rigid scrutiny the masters and the lessons they teach—that they charge them to teach their pupils, as far as possible, their sacred religion by means of the catechism, and interpretations of the writings of our holy fathers—to inspire them from their tenderest years with the fear of God, and with piety—to teach them their moral, religious, and political duties, by precept and practice—and that they take heed that progress is made in these things, and not spend their time in vain, moving by fits and starts, without making advancement. For these are the true and important lessons, and the proper subject of sound education. "The fear of the Lord is the beginning of wisdom." These render man blessed in time and eternity. *These protect him from all dangers and heresies*, and render him useful to the Church, to the nation, to his parents, to his country, and form within him the new man, uncorrupted by the deceits and snares of the world. We charge them that they patronize and value godly and virtuous teachers, that they encourage by every means sound education, and the real progress of light united with piety—being assured that the more they endeavor to enlighten their flock, the more glory they will bring to God, and the more effectually perform their sacred duties; for as from ignorance flow all superstitions, prejudices, barbarities, and all other things grievous to the human race; so from sound education flow the fear of God, knowledge, the fulfilment of divine and human laws, love to God and our neighbor, brotherly affection, unity, the victory over our passions, the acquisition of virtues, and all other blessings. In the strict fulfilment of all that we have charged upon them, as also in their sacred and pastoral duties, the pastors will find themselves sufficiently aided by their ecclesiastical and spiritual committee now to be established.

3. We earnestly charge all those vested with episcopal dignity in the provinces, to collect together all the corrupt books to be met with among their people, hitherto distributed by enemies of the faith, composed by Luthero-Calvinistic missionaries, and printed at the presses of their societies in Malta, Andover, London, Smyrna, Corfu, and other parts. These books, which corrupt both our religion and our language, and the noble sentiments derived from our fathers, and composed by heterodox foreigners for this very end, ought to be taken from the hands of the orthodox, and from the youth. And this the rather, since they treat of nothing but childish and elementary lessons, ill-expressed, and inculcating wrong views, and tending rather to diffuse darkness than light over the nation. In their stead should be given to them other books of orthodox teachers, treating of religious, moral, and scientific subjects and other matters salutary and useful, contributing to spiritual growth, to the improvement of morals, and to the acquisition of necessary knowledge. Such orthodox books not only have existed from the beginning sufficient for our nation, though neglected since these corrupt and foreign books have been so multiplied—but even now are being printed anew at Smyrna and other places by our orthodox brethren, with permission of the Church, for the instruction of the pious youth receiving education at the public schools of mutual instruction. Besides this, the bishops ought to exhort the orthodox to study diligently the books, discourses, or writings which have been, or are now daily composed by orthodox teachers, which stigmatize these modern heretics and their heresies, make known their wicked designs, and reveal the ruin into which all the nation which have embraced their heresies, have been plunged. The reading, the printing, the aiding, and the distributing of such useful works is all that is necessary, and adapted to the present circumstances of the Church and nation.—Whence also we charge it as a bounden duty upon all orthodox bishops and Christian people to contribute, to patronize, and to strive earnestly for these things as the most precious of blessings; for of all benevolent acts towards our neighbors this is the most useful, and the strongest sign of love to God and our neighbor; since that glory is thus restored to our Lord, which these deceivers of the people, by their teachings, strive to wrest from him; and so many thousand souls of our brethren are also saved from hell.

4. We charge the bishops to collect without fail all the translations of the holy Scriptures into the vulgar tongue found in their provinces, beginning with that first translated by a certain Maximus, a monk of Callipolis, falsely subscribing himself Margounius, and printed in the year 1638. This was immediately, in the time of

the renowned patriarch of Constantinople, Parthenius, surnamed the aged, proclaimed from the pulpit there, by Meletius Surigos, preacher of the great Church, as very coarse, unauthorized, and illegal; who also by permission of the Church, subjected to censure its translator, and its readers. And in like manner all the reprints and corrections of this ill-expressed, disagreeable, and unauthorized translation of the New Testament, prepared at various times with the aid of the Luthero-Calvinists by some of our hired fellow-countrymen, once decidedly deemed inadmissible by the Church. In like manner, also, the translation of the books of the Pentateuch, of Joshua, and every other, from the Hebrew text of the Old Testament, lately undertaken by the Bible Society and improperly printed, is judged by our orthodox oriental Church wholly inadmissible, and is forbidden, both from its being novel, unapproved, and unauthorized; and because of its awkward and wretched style, and its indecorous phraseology; and besides this, yet more because the oriental Church from the very moment of its existence and establishment by its author and finisher Jesus Christ, has received only the Septuagint translation, and pays it the deepest reverence, as another original, both as being translated from the ancient, unchanged, and uncorrupted Hebrew Codex, and because of the regard due it as being of canonical use in the holy churches of Christ from the beginning of the preaching of the apostles, and also for this prerogative, that, after the Hebrew original, it became the mother of many other translations. Wherefore no pious member of the oriental Church doubts that the translation of the Old Testament into the Greek tongue was by direction of God most high, who as foreknowing all things conceived beforehand the future circumstances of the incarnation of his Son and Word, and of the development and manifestation of the prophecies and predictions regarding him, hidden of old in the Hebrew tongue, and unknown to other nations. These divine Scriptures and oracles, according to that very accurate investigator of universal history, Eusebius, we shall never more obtain, in any manner, from the Jews, on account of their implacable hatred and envy. In vain, then, with such erroneous translations of the holy Scriptures, into our common and deteriorated language, unapproved, brought to no test, and unsanctioned by the Church, self-accredited, suspected, and unauthorized, drawn from the Hebrew text of the modern Jews excessively extolled and elevated by the Luthero-Calvinists; in vain have they endeavored to attract the good will and the approval of the orthodox, as though they were on this account affectionate and like-minded admirers, receiving the same books of holy Scripture, and bestowing them gratuitously upon us as an act of beneficence, and as easily understood by the people. And under the same insidious pretence, they have distributed also a multitude of books containing evil opinions, and blasphemies against the doctrines, traditions, and mysteries of our holy faith. These circulating among the more simple of the orthodox, and the innocent and tender youth teach some in a concealed way, and some openly, Luthero-Calvinism, and defile the unconscious ears of the orthodox. These things have proved that our countrymen have derived no other advantage from these books than coldness in the faith, indifference to religion, and corruption of morals. These persons contrived at the outset, before their treacherous ends were understood, to employ certain weak clergymen to forward their purposes, in order the more surely to conceal their stratagems. That we may, therefore, free the orthodox from these proselyting snares, we put forth this decree to prevent the circulation among our fellow-countrymen of all the translations of these furious enemies of our faultless faith. We subject to the same condemnation and the same censures also, the other translations of the Old and New Testaments, prepared by Luthero-Calvinist false teachers, or by members of our own Church and nation in their employ—into the Turkish, Servian, Arabic, Bulgarian, Sclavonic, and other like dialects for the same reasons, and for the same insidious ends; for the gifts of enemies are at all times and every where pernicious. For heretics who assail and contemn divine things can never either entertain just sentiments, nor perform good actions, nor maintain in their hearts genuine and guiltless love to their neighbor. We moreover strongly forbid all the orthodox, and especially the clergy, from patronizing in future, or aiding in such measures these false apostles, as corrupters of the nation and orthodoxy. These are the points which we earnestly enjoin upon the bishops subject to our most holy, patriarchal, apostolic, and ecumenical see, giving them ecclesiastical charge, that they execute them diligently and watchfully, and account all neglect or indifference in regard to them as sacrilege. Much more, such a bishop shall not escape the wrath of God and of the Church, as one who neglects the essential duties of his pastoral office, and who has become voluntarily and inexcusably guilty of the corruption of orthodoxy and the nation, and of the perdition of his flock.

(*To be continued.*)

For the Churchman.

Mr. Editor,—It is very certain that Christians do not exert themselves as they ought, or give of their abundance as they should, to extend the knowledge of the Redeemer and the blessings of his Gospel. It is the deep conviction of the writer of this article, that the great reason why no more efficient efforts are made to secure a *permanent* support for our missionaries is to be found in the injudicious manner in which the donations of the charitable have been and still continue to be applied. The call is now made on the Church for some thousands to sustain the foreign operations of the Missionary Society for the coming year. Before this call is answered, is it not the duty of the members of the Church to examine into the state of these foreign establishments, and to decide whether past success or present prospects warrant the expenditure of such a large amount? From an attentive perusal of the last volume of the Spirit of Missions, whatever may have been my former opinions, I am compelled to come to the following conclusions: that the African Mission is deserving our most liberal support; that the Greek Mission has been of service, and perhaps deserves continued aid, though not from the Church, as such; that the China and Persian Missions ought to be abandoned. God, in his providence, has sent from this country many of those whose ancestors came from Africa: the reports of the devoted missionary to that country clearly show that he has a field in which to labor—that he is among those who appreciate his services and improve in knowledge and grace. I would, if it be necessary, make still greater efforts to sustain and enlarge that mission. The Greek mission, so called, has been useful. I never could see why it should have been called a mission, or why supported by the Church as such. It has been a successful effort to establish schools and to print school and other books in the modern Greek language. Whenever those engaged in this employ have endeavored to preach the Gospel, as missionaries, they have excited the jealousy of the Greek Church, and, with more prudence than some others,* have abandoned the undertaking. I am not prepared to say that all aid should be withheld from this establishment; but I do not think that as a Church we ought to maintain it longer. I cannot, Mr. Editor, when I think of our Greek Mission, repress the thought, that if, at the time this mission was projected, the same exertions had been directed by the same individuals to awaken a deep sympathy for the destitute inhabitants of our then southwestern territory, now states in our Union—if judicious missionaries had been sent and seminaries for sound learning and even theological acquirements had been established—if this had been done, judging by the plain principles of common sense, I must be permitted to ask the question, is it not probable that more souls would have been converted to Christ, more good done in advancing the great one cause, than has been by the instruction of comparatively a few Greek youth?

From the report of the gentlemen who went about three years ago to China, we learn that they never as yet have landed upon its shores—they have been studying the Chinese language, to be ready to enter on the work when Providence opens the door; they have officiated occasionally for the resident English chaplain where they reside. I cannot learn that as missionaries they have found opportunity to do any thing.—We know, and they must know, that never at any time were the edicts more severe against the introduction of Christianity into China. Even the few tracts that have been printed are distributed in *opposition to* the law, by stealth, and are burned by the public officer as soon as discovered. Does not this look like striving to force a door to go where God has not called us. The reports from the young gentleman who thought it his duty to leave his native State of Maine, where there is great destitution in Episcopal churches, and to go on an exploring expedition into Persia, are any thing but encouraging. As yet he does not seem to have found any sphere for his own usefulness. I observe a late correspondent of yours tells us the latest information from him was, that he was travelling *as a Turk.* His prospect of success must be small indeed, if to spread the knowledge of Christ's Gospel he must appear as a Turk.—Mr. Editor, I have no doubt of the sincerity and piety of these estimable individuals who have deemed it their duty to go to these far distant quarters of the globe to fulfil their ministerial commission; but others will think that, in all human probability, if they had been laboring for the good of souls among some of the many thousands of our own countrymen who would gladly have listened to their preached word, they would have been more in the way of duty, more in the true discharge of the commission given to them, and to a much greater extent instrumental in promoting the one great object which ought to be dear to the heart of every Christian—to make known the name of Christ from "the rising to the setting sun." I cannot conceive how this *great one cause* can, as a whole, be promoted, if laborers are taken from a part of the field which is "ripe unto harvest," and placed in another, where the ground is not cleared, and where insuperable obstacles at present seem to be in the way of clearing it.

Mr. Editor, we ought never to relax in our exertions to obtain the means of sending the Gospel to the destitute; we ought to sustain every prudent effort which is made to extend the Redeemer's kingdom on earth; and it is only because I fear that this one, and great, and good cause will suffer on account of the injudicious management of those who, I am persuaded, are its friends, that I have ventured these observations.

A Friend to Missions.

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* Every candid reader of the Circular of the Patriarch of Constantinople, published in the last Churchman, must be convinced of the delusion of those who leave the heresy and schism which abound among the Congregationalists of New England, to go and convert the members of the Greek Church. It is far more necessary for them to send missionaries to New England.

For the Churchman.

ADVERSARIA.—NO. IV.

Dr. Webster in error.—Though a slight mistake, if it be one, it is worth correcting. In an article copied from 'The Christian Spectator' into The Churchman of Nov. 25, Dr. Webster, after saying, 'Thus in English *by* is from a word signifying to *go* or *pass*,' uses the following illustration. 'So in the phrase good-*bye* or *by*, we observe the like sense of the word; a a good *going* or departure.' I am inclined to think this will not apply, and that the phrase good-by'e is an eliptical and corrupted expression. In the phrases, 'God give ye good day,' 'God give ye good even,' 'give you good morrow,' and 'give me your pardon,' all occurring in Shakspeare and the other writers of his age, we find the originals of 'good day,' 'good evening,' 'good morrow,' and 'your pardon.' So in 'God be with you' in Othello, becoming 'God be wi' you' in Hamlet, and '*b' w' y'*' in Congreve,* (and there are probably older examples) we should seem to find the original of 'good by'e.' In this, however, I do not mean to suggest a *progress* of corruption, since good by'e is as old as God be with you, but by a comparison of the different forms used, to indicate their common origin. Upon his supposition, I do not see that Dr. Webster can account for the use of the expression by Congreve, and universally in our day (excepting only as it is printed in his article) in a form bearing evidence of contraction on its very face. The analogy afforded by the other phrases cited above, is also worth something.

The Use of Austerities.—Says Dr. Johnson, in one of the Ramblers, "Austerities and mortifications are means by which the mind is invigorated and roused, by which the attractions of pleasure are interrupted, and the chains of sensuality are broken. It is observed by one of the fathers, that he who restrains himself in the use of things lawful, will never encroach upon things forbidden."

Whatever the observation of this anonymous father may be worth, Dr. Johnson's remarks are valuable enough without it. Austerities are never necessarily either the badge of fanaticism, or the cloak of hypocrisy. And miscall it as you may, the feeling which prompts to the use of these means, is one of those impulses of natural religion which belong inseparably to man's heart. The Jew, the Buddhist, the Roman Catholic and the Puritan, have all practised austerities,—not so much because these belonged to their religious institutions as that the natural action of awakened conscience required their use. Seeming innocent attachments were to be broken off, and pleasures before called harmless were to be abandoned. The cry is shallow and vain that the religious use of mortifications is peculiar to a sect or a system. And your argument, so cunningly built upon its abuses, will only add notoriety to the most vulgar of sophisms. Ignorance *may* abuse it, but that is the fault of ignorance.

'*A would-be Philosopher*,' says the January North American, was Coleridge; an 'over-estimated writer; whose 'cloudy vagaries' are only relieved by his 'bombastic absurdities.' A little further, and it talks of the 'tediousness and common-place *platitudes*' of Southey, and gets angry in the end that Mr. Talfourd has not seen fit to satisfy (taking for granted that he could) with disgusting proof, the world, or the North American, that his friend Lamb died a drunkard.—And all this is accomplished by our Gifford redivivus in the reasonable number of some ten pages; and in a way, too, which nobody would think of noticing with more scrutiny than the facts of a newspaper. A word, however, of S. T. Coleridge. I have somehow (perhaps unreasonably) got a suspicion that if a cautious system of manœuvres (borrowed in part from Indian tactics, and in part also from Spanish extra-military movements) managed skilfully and with perseverance—can silently put Coleridge out of the way, we shall hear little of him in ten years. It is certain, that his philosophy flows in a steady, under-current, where every external demonstration of opinion would utterly forbid the suspicion of it. Especially is this the case in New England. Now, the tone and tendency of the philosophy of Coleridge being what it is, and the opinions and creed of the man what they declare themselves in every page, it would not be singular if (without any great exercise of shrewdness) the conservators of Unitarian Divinity should pronounce the influence of his works dangerous. But as this would not probably induce any ponderer of the 'Aids to Reflection' to throw it in the fire; and as, moreover, the charm of supposed coincidence in thought and feeling might not so well be broken, it is at once more politic and easy, to declare ex cathedra (Christian Examiner and North American) that they are worthless. This they have done; and probably intend to do so again, so long as it can be accomplished in a parenthesis. If the North American Review, (under whatever influences it may be conducted) should come forward as the principal journal of our country, and devote a hundred pages—not *lines*—to an attempt to make Coleridge out 'a word-shuffler, a pedant,' fairly and fully,—who would not say, let the stronger win. But with such plans, or at any rate with such articles as I have referred to, it can only make itself ridiculous.

Quid dem? Quid non dem? Renuis tu, quod jubet ille.—Nothing can be put with more pertinency to the captious reader, than this query and rejoinder of Horace. My Adversaria have been filled without regard to rule or apophthegm. Of the importance of restrictions on literary appetite, I am not perhaps competent to speak, having long ago put the Indices Expurgatorii (and many too) on the shelf. Here are three volumes, each a farrago of antagonist opinions, facts and falsehoods, species doubtful and well-established, beauties and inelegancies, trite truths and new-fangled notions. From these are culled extracts, each one of which, with likelihood, shall please some reader. Is the writer to blame if he expects no more?

February 10, 1838. Philarchæus.

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* 'B' w' y', George!' Congreve's Old Bachelor.—This was finally written 'by,' and this form is common in Congreve, &c. We have it in 'by-by.'

[We insert the annexed extract at the request of a correspondent, without by any means assenting to the views which it expresses, though with a high respect for the author.]

For the Churchman.

EXTRACT FROM REV. DR. JOSEPH MEDE'S ANSWER TO DR. TWISSE'S FOURTH LETTER.

I doubt not but you have felt some scruple (as well as others) at our Saviour's demonstration of the *resurrection* in the Gospel, Matt. 22, Mark 12—"God said to Moses in the bush, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Therefore, Abraham, Isaac and Jacob must one day rise again from the dead. How doth this conclusion follow? Do not the spirits of Abraham, Isaac and Jacob yet live? God should then be the God of the living, though their *bodies* should never rise again. Therefore, some argue from this place, that the spirits of the just lie in the sleep of death until the resurrection. Or, might not the Sadducees have replied, the meaning to be of what God *had been*, not of what he *should* be? viz. That he was that God who had once chosen their fathers, and made a covenant with them, "I am the God that brought Abraham out of Chaldee, who appeared to Isa[illegible] Jacob whilst they lived," &c. But how would this then make for the *resurrection?* Surely it doth. He that could not err said it. Let us therefore see how it may.

I say, therefore, the words must be understood with that they have reference unto; which is the *covenant* that the Lord made with Abraham, Isaac and Jacob; in respect whereof, he calls himself *their* God. This covenant was "to give unto them and to their seed the land wherein they were strangers." Mark it—not to *their seed* or offspring *only*, but to *themselves.* If God then make good to Abraham, Isaac and Jacob this his covenant, whereby he undertook to be their God, then must they needs one day live again to inherit the promised land, which hitherto they have not done. For the God who thus covenanted with them, covenanted not to make his promise good to them *dead*, but *living.* This is the strength of the divine argument, and irrefragable; which otherwise would not infer any such conclusion.

And this to be our Saviour's meaning may appear, in that the Jews at that time used from these very places thus understood to infer the *resurrection* against the Sadducees out of the law. But, to persuade this conceit by stronger testimonies than of Rabbins, I pray compare with that which hath been said, the 8th, 9th and 10th verses of Heb. xi.; adding to them the 13th, 14th, 15th and 16th verses of the same chapter; in the last of which you need not stumble at the epithet (*epouraniou*) *heavenly;* because it notes not only that which is *in heaven*, but that which is *from heaven;* as it is said, verse 10, "They looked for a city whose builder and Maker is God." And consider well the latter part of this 16th verse with our Saviour's argument

Compare besides and consider that of Zachary's Benedictus, Luc. i. 72—*poiesai eleos meta tone paterone emone, kai mnesthenai diathekes agias autou;* which we, for fear of *limbus patrum*, translate "to perform the mercy promised to our fathers," &c. But there is no such word as (*promised*) in the original. The sentence is, "to show mercy to our fathers." The *fathers*, then, themselves, are the objects of this benignity and favor which is to be by Christ; it is to be shown to *them.* But what is this favor and mercy? The words following will tell us—"and to remember his holy *covenant.*" What was that? "To give unto them," even to them in their own persons, "the land wherein they were strangers," and that by and with that seed of theirs wherein all the nations of the earth were to be blessed.

The sum of what I would say is this: God covenanted to give to Abraham, Isaac and Jacob, in their own persons, (as well as to their seed,) "the land wherein they were strangers" (that is, the land of Canaan) "for an inheritance."—But this was not performed to them whilst they lived. Therefore, they must one day live again, that they may be partakers of this promise.—And, consequently, *the saints shall live on earth after their resurrection.*

What words can describe the full value of her [Church of England] incomparable liturgy? *Jackson.*

For the Churchman.

REV. C. COLTON'S LECTURES.

Mr. Editor,—Having been permitted to attend one of the present course of *lectures to young men*, by the Rev. Calvin Colton, at the Church of the Messiah, at present worshipping in Chatham Hall, corner of Bowery and Division street, I cannot refrain from expressing the high pleasure which I there experienced. The present course is a continuation of that which was so useful last winter, at the Lyceum. The same design, in its general scope and bearings, is pursued. The duties and responsibilities of young men to society, to their country and to the Church, are clearly brought out, strongly enforced, and beautifully illustrated. The particular subject of the lecture of which I speak, was *conscience*—as it is in itself, the vicegerent of God in the human soul, and as it bears upon human conduct, and regulates the outgoings and developments of humane and Christian affections. I have rarely had the opportunity of hearing a subject, so abstruse in itself, brought to bear so strongly and powerfully upon the minds of a large and mixed audience, as were present on that occasion. The attention of all was deeply fixed throughout. And as I retired from the room, I could not help thinking that a strong and healthful impulse had been given to the minds of the young men of the assembly, the results of which may be expected hereafter to manifest themselves upon society and the Church.

This infant church appears to be peculiarly favored with music, under the conduct of Mr. Edson, exquisitely adapted to the beauty and solemnity of our ritual Clericus.

THE CHURCHMAN.

SATURDAY, FEBRUARY 10, 1838.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

Donald Stuart.—A mutiny took place last fall among the negroes in the Island of Trinidad, the ringleader of which was one whose story, apart from its intrinsic interest, suggests several incidental reflections of no little importance. The name of this man was Donald Stuart. He was a Guinea negro and a chief of the tribe called Pawpaw, a race which inhabits a tract of country bordering on the Yarrabas, with whom they are constantly at war. His name in his own country was Daaga. The king of the Pawpaws (Merdershee) was childless and Daaga was his adopted * son.

Stuart or Daaga having made a successful predatory expedition into the country of the Yarrabas, returned with a number of prisoners of that nation. As usual with him, he took them bound and guarded to the coast, in order to sell them to the "white gentlemen," as he termed the Portuguese wretches who were pursuing the nefarious traffic of the slave trade.

Having sold his Yarrabas, Stuart, with his Pawpaw guards, was enticed, under pretence of being paid, on board of the Portuguese vessel. There they were overpowered by the *Christians*, who bound them beside their late prisoners, and the vessel sailed over the "great salt water."

From this moment Stuart conceived the most intense hatred, which he ever after avowed and boasted of, against the white men; threatening that if he ever got free he would *eat the first white man he ever caught.*—On the voyage the vessel on board of which he had been entrapped was captured by the British. Daaga, however, could not be made to comprehend that his new captors had liberated him; for having been trepanned by one set of white men, he naturally looked upon his captors as more successful rivals in the Guinea trade. On the voyage he was upbraided by the Pawpaws and Yarrabas as the cause of their common exile; and he promised them, that on his arrival in the white men's country, he would, if they would follow him, fight his way back to Guinea. Thus were sown the seeds of the mutiny which was afterwards quelled by the execution of three of their number.

On their arrival in the West Indies, these wretched savages, according to one of the devices of modern liberalism, were made to take the oath of allegiance and enrol themselves as soldiers of a British regiment. It was in this condition that the plan of the mutiny was contrived. In a favorable moment, as they supposed, they seized the arms and ammunition, attempted to destroy the barracks and slay the officers, and thus, with Daaga at their head, to fight their way back to Guinea. The revolt was soon ended. Two other negroes, Ogston and Coffin were arrested, who confessed that they had agreed to follow Stuart back to Africa, but denied that they had meditated taking arms until they were instigated by him. These three were executed.

The Pawpaws and Yarrabas are believed to be the most irreclaimable of the Guinea savages. Stuart, however, had a notion of a Supreme Being. He called him *Holloloo.* He also said there existed an evil power or devil. He appeared to have a distinct notion of a future state, as he expressed himself thus, according to the interpreter:—"After I am shot, I will *sleepy, sleepy* a little while, and then my eyes will open and I shall see *Holloloo* and be happy." Like the generality of African negroes, (save the Mohamedans,) he did not believe that after death his body would return to his native land: as he repeatedly said, "My time is come, I shall soon have done with the world." He believed firmly in predestination, telling the chaplain, says the narrator, "that Holloloo had created him that he might come to this country and be shot by 'white men.'"

Stuart and his companions after their trial behaved with decency; but although they did not refuse, they expressed no desire to see the military chaplain, who, however, repeatedly visited them. From his general conduct, and especially from his deportment at his execution, Stuart showed himself to be a man of most violent passions: under trial, when his countrymen were giving evidence against him, he burst into tears.

From the account of the execution, which is throughout awfully impressive, we copy only such facts as throw light on the character of the sufferers. "The three mutineers marched abreast: the tall form and horrid looks of Stuart were very conspicuous: he stood fully six feet six inches, without shoes, and he had a cast in his eye not quite amounting to a squint, but sufficient to give his savage features a peculiarly forbidding appearance. The looks of Ogston were sullen, calm, and determined: those of Coffin were resigned and penitent. "The reading of the necessary documents and the prayers took twenty-two minutes. The men were directed to kneel—they sat on their thighs and heels after the manner of their country.—The chaplain offered each successively his hand. Stuart and Ogston shook it carelessly; Coffin wrung it affectionately, and said, in tolerable English, 'I am now done with the world.' The clergyman left them, and the acting Provost Marshal ordered the firing party to advance.

"An event now took place, which it is necessary to relate. We have stated the condemned men's arms were bound, but yet they could bring their hands to their heads by stooping their necks. Their nightcaps were drawn over their eyes as the firing party advanced. Coffin allowed his cap to remain over his eyes, but both Stuart and Ogston, at the same instant, pushed up theirs—the latter did this calmly, the former with great wrath. He appeared to conceive himself insulted by it, being supposed he could not look at death in the face. His deep metallic voice sounded above that of the Provost Marshal. As the latter gave the words, Ready! Present! up to the moment of the men's levelling their muskets at him, his loud words of anger were heard: at that instant his daring forsook him.—With astonishing agility, he sprung bodily round, still preserving his squatting posture, and received the contents of several muskets from behind. While the less vociferous but more brave Ogston looked at the firing party full in the face as they pulled the fatal triggers."

The reflections suggested by these facts cannot be better expressed than in the words of the editor of the Barbadian:—

"The story of Daaga or Donald Stuart is replete with matter for deep reflection. The circumstances under which he was led to his melancholy fate are of a character to arrest the attention of all who contemplate the dreadfully benighted state of Africa, and more especially to wring from the mistaken, eccentric philanthropists of Great Britain some much more decided and energetic interposition of the government than has yet been made, to put an entire stop to the African slave trade. It is melancholy to think of the fruitlessness of the efforts hitherto attempted to check this murderous trade; and it is still more deplorable and revolting to our feelings to remember that nations calling themselves *Christian* should still pursue this abominable traffic, and with circumstances too of such savage cruelty, in utter violation of the principles of the divine religion which they profess—in contempt of the public opinion of such a nation as Great Britain—and in defiance of her ships of war. The late alarming events at Trinidad must, if the British ministers have one spark of true English feeling, rouse them to a more serious consideration of the danger of putting arms into the hands of such ferocious savages as those lately enlisted, without any previous *moral* training, in the 1st West India Regiment, and of the mischievous policy which lately dictated the removal of European troops from the colonies and the substitution of captured Africans. There may be yet many a Daaga in a slave cargo—many a man of his high bearing and unconquerable spirit. We cannot read the account of this extraordinary man without feeling a regret that he should have suffered death. This man possessed a *mind*, which, had his life been spared, might, under the cultivation of our benign religion, have been gradually softened and brought into habits of virtue.—There appear to have been the elements of a *great* man in him; and there certainly was a foundation for being built up into a *good* man, (for he had some notion of a God and a future state,) under the fostering care of Christian civilization. His ferocity was that of an untutored savage. Revenge for great wrongs was his ruling passion; but what a change may have been wrought in that mind by the influence of Christian teaching and example! The greatest monsters of cruelty and persecution (can we forget Paul, the blasphemer, persecutor, and murderer?) have been brought to the foot of the cross. Military law, under which the ferocious and bloody-minded African was tried, must of necessity have taken its course, and a terrible example was necessary to be held out to his comrades; yet, considering the infamous conduct of Christian men to this untaught savage, his fate is calculated to call forth most powerfully our sympathetic feelings."

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* These facts were communicated to the writer, from whose account we have abridged our narrative, by Stuart himself through an interpreter. It is worthy of remark, that the interpreter translated Stuart's expression not *adopted* son but *godson.* The former expression, the writer observes, is a conjectural amendment on his part: for although his inquiries had satisfied him that the Pawpaws believed in the existence of a Supreme Being, yet he could not find that they had any religious rite which constitutes godfathers and godchildren.

Dr. Smith's Lecture.—We have received a letter from a gentleman residing at Oswego, in regard to the early history of Julia Brace, which will be read with interest. "Dr. Smith," he remarks, "adduces her case as positive proof that a 'primeval revelation handed down by tradition, is not the origin of the belief in God.' When I saw this statement of Dr. Smith's, I endeavored to call to mind what I had heard of the early history of Julia Brace, and was satisfied that I had heard some where that she did not become blind, deaf and dumb, until after she was four years old. I sat down and wrote a note to a very intelligent lady now residing in this village, who has resided for many years in Hartford, Conn., requesting her to inform me on this point. She very politely sent me a volume of the '*Supplement to the Connecticut Courant*,' and referred me to page 492, where I found a short account of Julia Brace, taken from the *Annals of Education and Instruction.* I take the liberty of sending you the following extract, which, if true, shows very clearly how Julia Brace became 'manifestly impressed with the conviction of a Superior Power,' and of course that her case proves nothing in support of Dr. Smith's opinion. But to proceed with the extract:

"'She is the daughter of John and Rachel Brace, natives of Hartford, and was born in that town June 13, 1807. At four years of age she was seized with the typhus fever while on a visit to Glastonbury, a few miles from Hartford. She was taken sick on Monday evening, Nov. 29, 1811, and on the Saturday morning following, she became *blind* and *deaf.* She remained dangerously ill for four or five weeks, and did not return to her mother's house until the next January. * * * * Before her illness, she had not only learned to speak, but to repeat her letters, and to spell words of three or four syllables; and for some time after the loss of her sight and hearing, she was fond of taking a book and spelling words, and the names of her acquaintances. She retained her speech pretty well for about a year, but gradually lost it, and seems now condemned to perpetual silence. For three years she could utter a few words—one of the last of these was, "Mother!"'"

Our correspondent adds,—"Supposing the case of Julia Brace could not be accounted for in so satisfactory a manner, permit me to ask, how can Dr. Smith account for the fact, that after a very thorough examination (which I am well certified has been made) no other deaf and dumb person has ever been found who has had any ideas of a Supreme Being, until a revelation had been made to them?"

We are obliged to our correspondent for this pertinent and important information, and shall be very happy to receive statements of facts from any source bearing on the subject.

Report of the Committee on Colleges, Academies, and Common Schools, on the memorial of William G. Griffin and others.

This report is on the memorial of William G. Griffin and others, asking the legislature to enact a law to prohibit the practice of praying, singing, reading the Bible and other religious exercises in such schools, academies, and seminaries of education as receive aid from the public treasury.

The report recommends that the prayer of the memorialists be not granted. In rendering the reasons of the refusal it assumes the important and admitted principle, that as experience does not show that the mass of any people are disposed to keep up and support a sufficient system of instruction for themselves by voluntary contributions, "it becomes necessary for the sake of self-preservation, that the community should make provision for the support of education by law."

The grounds of objection to the practice complained of by the memorialists are stated to be, 1, that the Christian religion is thus supported or aided at the public expense; 2, that the rights of equality and the rights of conscience are thereby invaded, inasmuch as the unguarded minds of the children are thus exposed to be contaminated.

In regard to the first consideration the committee report that it is a mere error in fact. The teachers are paid for teaching and not for praying. No part of their wages is for this or any other religious exercise: as is evident from the fact, that the wages of teachers are not in the least affected by the consideration whether they pray or do not pray.

In regard to the second objection, the committee remark, that "whenever a number of persons associate together in public assemblage for any specific object, it is usual and perfectly competent for them to agree on the forms of proceeding and the terms on which the common object shall be prosecuted." This determination, they say, belongs of course to the majority, who may insist on any form of proceeding not inconsistent with the common object. For instance, if Friends are in the majority, they may agree to sit with their hats on; if Shakers, they may dance; if Jews or Christians, they may pray. In all these cases it is the duty of the minority to submit. It is on this principle the committee suppose that the practice objected to is adopted.

The argument of the petitioners, however, is, that the form of proceeding in the present case *is* inconsistent with the common object, inasmuch as the children of the minority are exposed to have their minds tainted and corrupted by these religious acts.

To this the committee reply, that it is incumbent on the petitioners to prove that the Christian religion, by its necessary operation, is pernicious in its effects on mind and morals, tending to set men free from all moral restraint, and turn them loose with excited and unbridled passions on each other and society. When this is done, then, undoubtedly, they say, ought the practice of "praying, singing, and reading the Bible" to be prohibited in schools.

The report objects particularly to the memorial on the ground that it goes to the utter exclusion of the Bible from the system of education; and they take the ground that its use as a text or class book is indispensable to a good system of popular instruction.

On this subject they remark that the *virtue* of the people is, equally with intelligence, necessary to the preservation of social order, prosperity, and good government; and that as popular education is, by settled policy, under the patronage of the state, it therefore becomes the duty of the state so to conduct education as to render its citizens virtuous as well as intelligent, and thus to fit them for the faithful and competent discharge of their political, social, and public duties.—The committee do not undertake to say what subjects of study shall be prescribed for this end; but when it is asked that a particular book should be excluded by law they deem it proper to show why that book should be retained or adopted.

"The great reason may be thus stated. Moral instruction is quite as important to the object had in view in popular education as intellectual instruction: it is indispensable to that object. But to make such instruction effective it should be given according to the best code of morals known to the country and the age; and that code it is universally conceded is contained in the Bible. Hence the Bible, as containing that code, and for the sake of teaching and illustrating that code, so far from being arbitrarily excluded from our schools, ought to be in common use in them.

"Keeping all the while in view the object of popular education—the necessity of fitting the people, by moral as well as intellectual discipline, for self-government—no one can doubt that any system of instruction which overlooks the training and informing of the moral faculties must be wretchedly and fatally defective. Crime and intellectual cultivation merely, so far from being dissociated in history and statistics, are unhappily old acquaintances and tried friends. To neglect the moral powers in education is to educate not quite half the man. To cultivate the intellect only is to unhinge the mind and destroy the essential balance of the mental powers; it is to light up a recess only the better to show how dark it is. And if this is all that is done in popular education, then nothing, literally nothing is done towards creating and establishing public virtue and forming a moral people.

"The moral powers then must be informed and cultivated in our schools; children must be instructed in moral truth, and be taught to feel habitually the force of moral obligation; and to do this according to the best standard the use of the Bible for that purpose cannot be dispensed with. So it is believed the great majority of our people think; and wherever they think so in the towns, they will of course, by their proper officers, order and direct the course of instruction accordingly.

"Nor is it discovered what good right the petitioners or any minority of persons have to object to the use of this book for the purpose indicated, as an approved and standard work for instruction in morals, because their opinion of its merits in this respect may differ from that of the majority. If the minority may rule in regard to the use of this book, and forbid the teaching of its code, they may do the same thing in regard to any other book or any other subject. They may insist that the Christian code of morals shall be exchanged for that of the Brahmins, or turn the schools over to Plato, or Aristotle, or Seneca, or Mahomet. They may prescribe the entire course of studies, instead of leaving it to be done by those to whom the law and the voice of the majority have confided the power."

To this view of the subject we most cordially accede, and believe the argument of the committee to be thus far invincible. In the next extract it appears to us that they confuse their subject, and virtually surrender the very principle for which they have hitherto contended.

"Nor again, is it discovered that the practice of teaching morals according to the Christian code, and using the Bible for that purpose, the majority adopting it, is any infringement whatever on the religious rights and liberty of any individual. To teach Christian morals, referring to the Bible both for the principles and for their illustrations, is a widely different thing from teaching what is understood to be the Christian religion. Religion is a matter between a man and his God. It has reference to the worship of the Supreme Being, and the mode of such worship, and has relation to a future state of existence, and the retributions of that future state; and it is concerned with creeds and articles of faith. Now, religious freedom consists in a man's professing and enjoying what religious faith he pleases, or in the right of rejecting all religions; and this freedom is in no degree invaded when the morals of the Bible are taught in public schools.

"And if the Christian religion, as a system of faith, whether according to one creed or another creed, according to the notions of one sect or of another sect, is not taught in these schools, then of course there can be no pretence that this religion is, in this way, supported by the state. Your committee, in common, they believe, with nearly the whole body of their fellow-citizens, would regard it as the deepest of calamities, if religion—the Christian religion—should fall under the protection and patronage of political power. That religion is, in its nature, free; it cannot take support from law without losing its lustre and its purity; it is in its very essence and spirit to demand none but a voluntary worship, and allow none but a voluntary support.—But we cannot discern that it is in the least danger of injury from any public support in the schools on account of the use which may be made there of the Bible as a text or a class-book."

The distinction here set forth between morals and religion, we believe to be unsound and untenable. Whoever teaches "Christian morals," with a reference to the Bible for its principles and illustrations, must teach it in connection with the worship of the Supreme Being and the retributions of a future state. Equally with the committee would we deprecate the attempt to take the Christian religion under the protection and patronage of political power. But we do desire that political institutions should seek protection from the Christian religion. If virtue be necessary to social happiness, and if Christian morals be the best fountain and standard of virtue, we wish that the state should have the benefit of Christianity: and if this be the conviction and feeling of the majority of the people of the state, then, on sound republican principles, are the legislature justified in incorporating the elements of Christian morality in their system of education, in the same way as they have incorporated, to a greater extent probably than most persons are aware, the same elements in their codes of justice. And in so far as they adopt Christian morals, they give expression to the Christian religion. For the Christian morality and the Christian religion are in essence the same: and their separation will be found impracticable in fact, as well as unsound in theory. And if the committee repudiate this union, and advocate the exclusion of the Christian religion, while they recommend the teaching of Christian morality, we greatly fear that they will further the efforts of the memorialists by giving them the better side of the argument.

Considerations on the Care of the Poor in large cities. A discourse, delivered before the Boston Children's Friend Society, &c. By Rev. JOHN S. STONE, D. D. Boston: William D. Ticknor.

The author devotes the first part of his discourse to a description of the state of the children of the poor in large cities, considered absolutely and relatively with that of the same class in country places. He then proceeds to the consideration of the problem "How to reach the poor of large cities with salutary, with adequately saving influences." This problem, the author thinks, has never yet been solved. Mere pecuniary relief has failed of the end proposed; ordinary systems of education have been found inadequate; and moral instruction, taking the phrase in its mere worldly acceptation, is equally ineffectual. The Gospel of CHRIST, with these subordinate means as its auxiliaries, is alone adequate to the work, and is shown to be especially adapted to the age and condition in life of those to the consideration of whose case the discourse is devoted. "How then can the Gospel be made to act efficiently and adequately on the condition of the children of the vicious poor?" This, which the reviewer thinks may be assumed in a Christian community to be the problem itself, the author regards as the most important point of the problem. Three things, the author remarks, are required for the solution of the problem. 1. To bring all the children of the vicious poor within reach of the Gospel, and under circumstances favorable to its operation: 2. To obtain the pecuniary means necessary to sustain the effort; and 3. To make ourselves masters of the best methods of bringing the Gospel to act on their individual and collective character and condition.

The discourse evinces a native vigor of thought and expression, and some of its concluding remarks on the duty and advantages of personal intercourse with the poor, are particularly just and forcible. We think, however, that there is a want of enlargement in the author's religious views; and as an instance, we may refer to the manner in which the spirit of Christians is arrayed in opposition to the spirit of government. "*Christians* themselves," says the author, "must take up the work which here presents itself—*governments* will not do it. Whether state or municipal governments are but expressions of the general spirit of this world. They see not with the eye of enlightened Christian philanthropy," &c. Now we must confess our belief that the government of a Christian people is the expression of Christian principles and a Christian spirit; and in accordance with this belief we have inserted on our first page an elaborate argument of Bishop McIlvaine to show that the government of the United States in particular is, to an important extent, an expression of Christianity.

GENERAL THEOLOGICAL SEMINARY; *Catalogue of Officers and Students, and of the Alumni*, 1837–38.

We learn from this welcome statement that this nursery of the Church has seventy-four students prosecuting their studies for the ministry, under the guidance of seven able professors. What especially pleases us is the fact, that fifty-four of them have enjoyed the benefit of a college education previously to entering the Seminary. The whole number of Alumni who have enjoyed the advantages of the Seminary is, we perceive, one hundred and forty-three. *Ten* of this sacred band have already been summoned from the field by death. Since 1829 the number of students has increased from twenty-nine to seventy-four. The instruction imparted in the Seminary is entirely gratuitous. The expenses of a student for the seminary year, for boarding, washing, fuel, and lights, is about *one hundred* dollars. There is no charge for room rent or tuition. The societies among the students consist of a Missionary Society, a Bible, Prayer-book, and Tract Society, a Rhetorical Association, and an Athenæum for procuring reviews, theological and scientific.

We sincerely regret that this institution is sadly cramped at the present for funds. Its available income is wholly inadequate to its expenses. The Trustees, at their last meeting, directed a strong appeal to be made to the churches and the clergy in the several dioceses for aid. We trust it will not be in vain.—We seek to help on this matter, by asking our brethren of the clergy if they have made the collections solicited in its behalf, or forwarded any contributions to it. Would it not be well for the Secretary of the Board to publish in the Churchman a list of those churches which have responded to his circular? It may provoke to love and good works.

Protestant Episcopalian.

The Interrogatories in the "Ordering of Deacons" considered, in an address delivered at the fourteenth annual commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. John's Chapel, New York, on Friday, June 30, 1837. By BENJAMIN T. ONDERDONK, D. D., Bishop of the Diocese of New York, and Professor of the Nature, Ministry, and Polity of the Church, in the Seminary. New York: Protestant Episcopal Press. 1838.

As we shall take an early opportunity of spreading this address before our readers we need only say of it at present, that it is worthy of the occasion on which it was delivered, and of the high and responsible station of its author. Extraordinary occasions offer a strong temptation to a preacher to surprise his hearers and to gain credit to himself by an attempt at some novel or original train of reflection. Such efforts are hazardous; sometimes they are well-timed and successful, but they oftener serve only to procure an ephemeral applause, without ever making the *kind* of impression which is most needed. Bishop Onderdonk's address, as might be expected from his character, is free from all elaborate affectation of this sort. It is a strain of wholesome and paternal counsel, on a subject of great practical moment, conveyed in the natural style of one whose mind is full of his theme, and who aims to benefit his hearers, and not to distinguish himself. Without displaying any thing, either in its style or matter, to attract the admiration of the unthinking, it is yet a discourse which could only have flowed from a mind long trained to habits of correct discrimination, well stored with theological learning, and deeply imbued with the spirit of primitive and catholic Christianity. An address more brilliant, sparkling all over with scintillations of fancy, and working up the mind every now and then to a state of ecstasy, would have given an eclat to the occasion, electrified the audience, and gained for the preacher the reputation of eloquence from those who give the *ton* to the taste for pulpit performances. But while we would by no means disparage this species of spiritual electricity—which has become one of the wants of the age, and is vastly more desirable than the alternative of empty churches—we may yet be permitted to remark, that the utter absence of all these attractions constitutes, in our judgment, a negative, indeed, but yet real excellence of the present address as well as the other productions of its excellent author. We commend the address to our readers, in the hope that the perusal of it will excite in their minds, as it has in ours, a sentiment of grateful satisfaction that the affairs of our large and important Diocese are entrusted to one who, on the great occasions of his ministry, sustains the apostolic dignity of his office by speaking forth "the words of truth and soberness."

The Story of Grace Harriet, New York, sold for the benefit of her family. 1838.

This very interesting little book, published under the sanction of the Executive Committee of the General Protestant Episcopal Sunday School Union, is written by a lady, and narrates in familiar and pleasing language the character of a little girl who, at the age of ten years, had acquired such a knowledge of her Saviour as few individuals even at a far more advanced period of life obtain. Grace Harriet, had she lived, would no doubt have been an ornament to her religious profession; for styled "*the little sufferer*," which, from the account given of her, she must have been, she was at the same time the *happy Christian—a child in years—a saint in suffering!* But it pleased GOD to terminate her afflictions, and to take her early to his rest. No one, we presume, will read these pages without profit. They are, moreover, worthy the perusal of all; they set forth very strikingly the importance of Sunday school instruction, and exhibit the value of our city missions. Had not this young Christian become the object of the affectionate care and earnest solicitude of her excellent friend and pastor, neither we, nor even the writer of her memoir, might ever have heard of her. But our missionaries seek out the retreats of misery and wretchedness; and many are the interesting, though oftener melancholy, scenes with which they become acquainted, and have it in their power to make known. As this little book is published for the benefit of a distressed widow, and its contents meet with our approbation, we hope it will have a very extensive sale. We therefore recommend it to the favorable notice of our Christian friends in general.

D.

The Bible and its Companion. A sermon, preached in Christ Church, Manlius, at the anniversary meeting of the Bible and Common Prayer-book Society of the Central Part of the State of New York, on the 12th of July, 1837. By JOHN C. RUDD, D.D. Utica: Hobart Press.

The object of this excellent discourse is to show that in the distribution of the Bible, we should send out with it as the most appropriate companion, the Liturgy of the Church. 1. Because the Liturgy sustains a clear view of the prominent doctrines of the Christian faith. 2. Because it is the best preservative against innovation and error; and, 3, because it carries the truths of religion to the heart in a manner at once forcible and tender. These reasons are unfolded and urged in a strain of remarks well suited to carry conviction to all, that the Prayer-book is the most suitable companion of the Bible. Our readers, we think, will be particularly pleased with the allegory with which the discourse is opened, and which, together with other extracts, we shall transfer to our columns.

Eighth Annual Report of the Bible Association of Friends in America. Read at the annual meeting held on the evening of the 17th of fourth month. 1837.

This society, we believe, was the first Bible Society in this country to print the Bible, as all Bibles ought to be printed, with the marginal references. The report states that notwithstanding the variety of editions of the holy Scriptures in the market, the Reference Bible published by the Association continues to maintain its credit and call forth the approval of many persons of different religious denominations.

We have been surprised, in looking over this report, at the number of the Society of Friends who are destitute of the Scriptures. Of twenty-four auxiliary societies, one reports 300 persons, another 700, a third several hundred, a fourth 200, a fifth 470, &c., who are capable of reading, and do not own a copy of the Bible. The Society within the past year have issued 1303 Bibles and 1425 Testaments.

Fourth Annual Report of the Committee of the Parapattan Orphan Asylum, &c. Batavia: Parapattan Press.

For a copy of this well printed pamphlet we are indebted to the politeness of the Rev. A. Lockwood, our missionary at China, who with his colleague, Rev. Mr. Hanson, is a director of the Institution. The Asylum appears to be well endowed and flourishing. It contains 37 orphans who are comfortably provided for and instructed in the Dutch and English languages. The report acknowledges the obligation of the Asylum to the gentlemen of the mission for their assiduous attentions.

We copied in our last a paragraph which had been extensively circulated through the medium of other journals, stating that the services of our Church had been recently performed, for the first time, in the town of Nantucket by a presbyter of this Diocese. It now gives us pleasure to inform our readers that an effort is making by the same clergyman to establish an Episcopal church in that place. The clergy in this city have united with the Bishop in a general recommendation of the measure, and we sincerely hope that the appeal thus made to the liberality of our Christian brethren will be promptly responded to.—The establishment of a church at Nantucket is an important object, the island containing a population of 10,000 souls; and it may produce a happy influence upon other parts of that region, where our Church is in a great measure unknown.

We shall be glad to receive donations in furtherance of this object, which may be forwarded to the Protestant Episcopal Press or to Messrs. Swords, Stanford & Co., 152 Broadway.

CHURCH BELLS.—A large number of bells which once belonged to dissolved convents and monasteries in Spain have been sent to this country for sale.—They are consigned to Mr. Fitch, No. 68 Exchange Place. These bells are of various sizes, and weigh from eighty to eighteen hundred pounds, all of them being of superior tone and finish. A good opportunity is now offered for churches in want of bells to procure them at a reasonable rate, the price being fixed at thirty cents per pound.

Bishop Onderdonk requests early information of the churches in this Diocese which are expected to be ready for consecration during the ensuing season, and of the time when it is supposed each will be ready; also what deacons of the Diocese will expect ordination to the Priesthood.

ST. PETER'S CHURCH, FREEHOLD.—We are happy to see the acknowledgment in another column in behalf of this church. Such is the destitute condition of this ancient parish, that it is desirable to raise from $300 to $400 more in order to make a thorough repair.

TO CORRESPONDENTS.—"Detector," in answer to Philebræus, is received.

For the Churchman.

CITY MISSION.

The interest awakened by the Daily Infant School of the City Mission is happily sustained by a diligent and energetic ladies' board of managers, whose efforts have been crowned with signal success. The anniversary celebration on Tuesday next will no doubt be as gratifying as the former celebrations have been to the friends and patrons of the school; and as the hopes of the ladies who have charge of this charity ought not to be disappointed by any want of liberality, it is earnestly desired that all who expect to attend on the occasion will take heed *not to appear before the* LORD *empty.*

AMICUS.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

From the Gambier Observer.

Outrage at Kenyon College.—A flagrant breach of the peace having been committed upon the person of an officer of Kenyon College by two persons who have since fled from justice, and the public mind being much excited thereby, it has been thought expedient by the faculty of the college, that in order to prevent any false impressions being taken up, a brief statement of facts should be published. In conformity with this opinion, the following narrative is communicated.

A few weeks since, two students of the college, viz. John A. Taylor and Robert Jones, jr., were dismissed therefrom—the former for deliberate violation of a solemn pledge of honor to the faculty, on which a former act of dismission had been recalled; the latter for gross, insolent and disrespectful conduct to a tutor who had detected him in the violation of the laws of the college. These young men having left Gambier, took lodgings in Mount Vernon; there they concerted an attack upon the tutor above referred to.

Having provided themselves with horses for immediate escape after accomplishing their object, they rode to Gambier on Thursday night, the 18th, provided with cow-skins—one with a dirk, and each with a pistol heavily charged with ball.

At about 10 o'clock at night they knocked at the tutor's door in the college, and endeavored to persuade him to go into the passage. Not succeeding in this, they entered his room, and with their arms as well as whips in hand, and with the most violent threats against his life, commenced a violent assault, presented their pistols to his breast, at the same time fastening the door behind them. The noise soon brought some students together, who forced the door and interfered. Providentially they had succeeded in no personal injury to the tutor, though one of the students is prepared to make oath that a pistol was attempted to be discharged, and that he saw the flash and heard the noise of the percussion cap.

In the confusion the aggressors escaped to their horses and rode with all speed to Mount Vernon, expecting as soon as their horses should have been fed, to leave the town. But pursuit was more rapid than they expected, and while their horses were eating, the sheriff arrested them with their arms still on them, and lodged them in jail for the night. The next morning they were brought before three justices of the peace for examination, but pleading that an important witness could not then be had, the trial was deferred till the following Monday; meanwhile they were admitted to bail in the sum of $500 each. Their friends now perceiving their case to be a very desperate one, advised them to forfeit their recognizances and fly. This they did on Saturday night, leaving all they had to relieve their bail.

The day after their arrest, in the absence of the prosecuting attorney for the state, Jones brought an action against the tutor for forcibly entering his room, when engaged with others in violating college laws; which, when the above officer arrived, was abandoned as without foundation. The previous dismission of these misguided youths has since been changed to expulsion. Thus the whole matter has ended, leaving the college again in peace.

CHARLES P. MCILVAINE,
President of Kenyon College.

Death of Osceola.—The Charleston Mercury of Jan. 31 says: "This far-famed chief paid the debt of nature at Sullivan's Island on Tuesday night. He had been sick for some time; when we saw him at the theatre, he looked sad and tired of the world. He was attacked with a catarrhal fever; but whether he fell a victim to the common course of the disease, or to the harrassments of a vexed and disappointed spirit, is matter of doubt—probably a combination of the two. He had the best medical attendance, and we believe was in nothing neglected; but it would not do—his proud and unconquerable spirit refused to be chained to a captive body. We shall not write his epitaph or his funeral oration; yet is there something in the character of this man not unworthy of the respect of the world. From a vagabond child, he became the master spirit of a long and desperate war. He made himself; no man owed less to accident.—Bold and decisive in action, deadly but consistent in hatred, dark in revenge, cool, subtle, and sagacious in council, he established gradually and surely a resistless ascendency over his adoptive tribe, by the daring of his deeds, the constancy of his hostility to the whites, and the profound craft of his policy. In council he spoke little; he made the other chiefs his instruments, and what they delivered in public was the secret suggestion of the invisible master. Such was Osceola, who will be long remembered as the man that with the feeblest means produced the most terrible effects."—*N. Y. American.*

Trouble among the Mormons.—The Cleveland Gazette of the 25th ult. says: "We learn from a source to be relied on, that the Mormon society at Kirtland is breaking up. Smith and Rigdon, after prophesying the destruction of the town, left with their families in the night, and others of the faithful are following. The 'Reformers' are in possession of the temple, and have excluded the Smith and Rigdon party. An exposure of the proceedings of the society is in course of preparation by one Parish, the former confidential secretary of the prophet Smith. He has the records, &c. in his possession."—*Ibid.*

The following article was copied into the British Magazine [and thence into the Churchman] from an Irish newspaper:

"*Trinity College, Dublin.*—It is resolved by the fellows of Trinity College to erect an extensive chapel in the square facing the entrance. This is become quite necessary from the increased number of Protestant students; and already a part of the square has been thrown down, so that new buildings will commence forthwith. The junior fellows of Trinity College, Dublin, now derive a salary of 800l. from the funds, instead of being individually paid by the students who entered under them, these perquisites being now conveyed to the general treasury of the establishment."

These statements are erroneous; the building about to be erected in Trinity College is not a chapel, but museum and schools, with lecture-rooms. The number of students has not increased of late, but owing to the state of property in Ireland, has, if any thing, diminished; and the income of a junior fellow has also decreased, not only in consequence of the decrease in the number of students, but also because the number of fellow commoners has been lately diminished, the gentry of Ireland being now content to enter their sons in the rank of pensioners. No such arrangement as that described in the last sentence of the foregoing paragraph has been adopted. The income of a junior fellow depends altogether on the number of students in the college, and the fees paid by each student for tuition have not been "conveyed into the general treasury of the establishment," but belong entirely to the tutors.

CALENDAR.

FEBRUARY.

11.	Septuagesima Sunday.
18.	Sexagesima Sunday.
24.	St. Matthias the apostle.
25.	Quinquagesima Sunday.
28.	Ash-Wednesday.

MARRIED,

By the Rev. Ralph Williston, at Tempe's Vale, Williamsburgh, King's county, N. Y., on the 1st of February, 1838, William Donaldson Greetham, of Baltimore, to Rachel Amelia Williston, daughter of the Rev. R. Williston, of the former place.

NOTICES.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York" will be held in the basement of Christ Church, on Monday evening, the 12th instant, at seven o'clock.

The members of the Society are invited to attend. By order of the Board,

CHARLES W. CARMER, Rec. Sec.

February, 1838.

The anniversary celebration of the City Mission Daily Infant School No. 1, will take place on Tuesday, the 13th instant, at the Church of the Evangelists, in Vandewater-street. The exercises will commence at seven o'clock, P. M.

Should the weather be unfavorable, the celebration will be postponed until Thursday, the 15th instant.

LAVINIA H. BLUNT, Sec.

Feb. 7, 1838.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Trustees will be held at the Sunday school room of St. John's chapel, on Tuesday next, the 13th instant, at seven o'clock, P. M.

PIERRE E. F. MCDONALD, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 31st of January, has received the following contributions, viz.

From the Ladies' Missionary Association of St Matthew's Church, Bedford, N Y, for Bishop Kemper's mission, by Rev S Nichols, $30 00. From the same association, by the same hands, for Bishop Chase's mission, 30 00. By the hands of D M F, from a lady of Norfolk, Va, subject to the order of Bishop Chase, for his private funds, 10 00. Remitted by the Rev Geo Taft, from five ladies, members of St Paul's ch, North Providence, R I, 10 50. Redemption of pledges in St Bartholomew's ch, N Y, Jan 28, 35 00. Half of a collection for domestic and foreign missions made in St Luke's ch, Hope, N J, on the third Sunday after the Epiphany, 93 cents. From Mrs N C Sanford, Derby, Conn. for domestic missions, 5 00. From J Shelton, Huntington, Conn, for the same purposes, 5 00. Collection in St John's chapel, N Y, on Sunday, 4th Feb, after a sermon by the secretary and general agent, (in money, 211 13, and in pledges to be collected, 20 25,) 211 13. By the hands of Thomas Robins, Esq, agent in Philadelphia, from Bangor ch, Churchtown, Lancaster county, Penn, for general purposes of the Board of Missions, per John Sheaffe, Esq, treasurer, 65 25. From Rev Geo Mentzer, for general purposes of the Board of Missions, 5 00. From the Ladies' Missionary Association of Christ ch, Philadelphia, being their fourth semi-annual payment towards the support of a missionary at Booneville, Mo, per Miss E Binghurst, treasurer, 125 00. From the Juvenile Missionary Society of the Female Sunday School of Trinity Church, Southwark, Philadelphia, for Bishop Kemper's fund, per Miss Cowpland, 35 00. From St Paul's ch, Camden, N J, collection for general purposes of the Board of Missions, per J Harrison, Esq. 5 00. From the "offerings of the church" of Trinity ch, New Rochelle, N Y, per Rev Lawson Carter, rector, 10 00. By the hands of Swords, Stanford & Co, Sunday offerings of a lady of the ch of the Ascension, N Y, for domestic missions, 50 00. By the same hands, Sunday offerings from two children in the same church, for the same purpose, 2 00.—Total receipts, 634 81.

JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received by the hands of James Swords, Esq, part of collection in Trinity ch, Newark, N J, on third Sunday after Epiphany, $35 00. From Miss Sophia Eaton, being one-half of contribution of Christ ch, Enosbury, Vt, 4 50. Received from a lady of St Mark's ch, N Y, 2 00. Remitted by Rev George Taft, from five ladies, members of St Paul's ch, North Providence, R I, $21, one-half of which for foreign missions, 10 50. Remitted by Benjamin Howard, Esq, agent at Boston, from Christ ch, Lonsdale, R I, by the hands of Rev W Van Zandt, 10 00; Ladies' Missionary Sewing Society of Christ ch, Cambridge, by Rev T H Vail, 6 00; St Ann's ch, Lowell, by Rev T Edson, 5 00; monthly offerings of St Andrew's ch, Hanover, N H, by Rev M B Chase, 13 00; Miss E Lyde, by Rev T H Vail, 5 00; a lady, by the hands of S Cutler, Esq, 10 00; a friend by the hands of Mr C Stimpson, jun, for Africa, 1 00; from S Greenleaf, Esq, 10 00—60 00. Remitted by Thomas Robins, Esq, agent at Philadelphia, from little Ann Cowpland, contents of her missionary box, for Dr Robertson's school at Syra, 2 55; a new year's gift to the Greek mission from a communicant of St Andrew's ch, Philadelphia, 15 00; from Dr Isaac Davis, Chester county, Penn, per Rev Geo Mentzer, 10 00; from Rev C C Taliaferro, Martinsburg, Va, being contributions at the concert of prayer, and from the Ladies' Sewing Society of that place, 10 00; from the Female Association of St Andrew's Church, Philadelphia, for the Promotion of Religion, for the Greek mission, per Miss P W Thurston, treasurer, 100 00; from a few colored persons worshipping in St James' ch, Philadelphia, for Africa, 5 00; from the Missionary Association of St James' ch, Philadelphia, for African mission, per Geo M Wharton, Esq, treasurer, 100 00; from thirty individuals residents of Lancaster county, Penn—Bordentown, N J—Charleston, S C—Boston, and Baltimore, being their subscription in 1837, for the bread fund established in the schools at Athens, Greece, through Mrs P Bedell, of Philadelphia, 324 20;* a Christmas offering from St Paul's ch, Steubenville, Ohio, per Mr W Stavely, 17 50; from the Sunday schools of St James' ch, Bristol, Penn, per Rev Mr. Perkins, 4 00; from St Peter's ch, Berkley, N J, per Rev H R Harrold, 5 00—593 25; deduct postage and discount, 50 cents—592 75. Received collection in St Luke's ch, N Y, 4th Feb, after sermon by the secretary and general agent, for Africa, 15 00, for general purposes, 119 14—134 14. Received one-half of a collection at St Luke's ch, Hope, N J, on third Sunday after Epiphany 93 cents. Received by the hands of Rev Dr James Milnor, from a gentleman who for several years was one of his parishioners, 200 00.

Total receipts, $1039 82

* Deduct this sum specially remitted to Rev John H Hill, by desire of the contributors, - - - - - 324 20

Available for current expenditure, $715 62

CHARLES J. ALBIS, Acting Treasurer,
February 7, 1838. Bank of America.

ST. PETER'S CHURCH, FREEHOLD, N. J.

The officiating minister of this church gratefully acknowledges the receipt of the following donations, contributed for the purpose of assisting in the repairs of the old house of worship belonging to said church:

Philadelphia, 18 persons attending at St James', $58 54; Ladies' Beehive Association of St James', 50 00; St Stephen's ch, 10 persons, 58 50; Grace ch, 1 person, 5 00. Hamiltonville, 1 person, 5 00. Bristol and Holmesburg, 2 persons, 1 50. Brooklyn, N Y, 4 persons, 16 00. City of New York and Greenwich, 16 persons, (9 of them attendants at St George's, the remainder at other churches,) 82 00. Jersey City, 3 persons, 26 00. Burlington, N J, 8 persons, 43 00. Swedesborough, 6 persons, (one belonging to Newtown, Conn, another to Woodbury, N J,) 17. Berkeley, N J, 8 persons, 21 00. Princeton, 9 persons, 31 50; an appropriation by the rector, 5 00. Camden, N J, 2 persons, 6 00. Trenton, N J, 1 person, 10 00. Mount Holly, 7 persons, 15 00. Newark, 11 persons, 35 25. Shrewsbury, Middletown, and Redbank, 22 persons, 46 50. New Brunswick, 7 persons, 23 00; articles from two ladies, valued at 1 50. Perth Amboy, 12 persons, 19 75. Spotswood, 2 persons, 4 00—581 04.

Unpaid Subscriptions.—Bordentown, 1 person, $5 00; Shrewsbury and vicinity, 9 persons, 12 50; Newark, 1 person, 2 00—19 50. Total, $600 54.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Thomas Otis, 10 00; Archibald Gibson, 5 00.

R. SPENCER, Treas. of Build. Com.

The building is now finished, but *only half paid for.* Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the LORD."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

The Ladies' Sewing Society attached to the school is at present in very great want of clothing, shoes, &c. Any donations would be thankfully received if left at either of the above places.

CITY MISSION.

The subscriber with much pleasure acknowledges the receipt of $20 00, contributed by some big and little folks for the use of the poor; also a parcel of clothing for the poor, from S S; and 5 00 for the suffering poor, from M.

ALEXANDER FRASER, 341 Pearl-street.
February 7, 1838.

As the distress among the poor is now very great, and the missionary at large hourly called to visit cases of the most extreme poverty; notwithstanding the very liberal supply which he has received from the friends of the poor, the supply of the week has very often fallen short of the demand.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street.

A. F.

MISSION CHURCH OF THE EPIPHANY.

The subscriber very thankfully acknowledges the receipt of the following donations for "the suffering poor."

By Swords, Stanford & Co, from Mrs H R, $5 00; from Mrs D R, 5 00; Dr J T R, 5 00; from J P Stagg & Co, 25 00; from Samuel Ward, Esq, 15 00; from J T H, 3 00; from Thomas Otis, Esq, 10 00; from a lady of the church of the Ascension, 10 00. By the agent of the Protestant Episcopal Press, from "M," 5 00; from E J B, 10 00.

LOT JONES, 192 Allen-street.
February 5, 1838.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the following receipts for the benefit of the poor.

From J P Stagg & Co, $25 00; from S Ward, 15 00; from M, by the hands of L Sherman, 10 00; from M, "for the sick poor," 5 00; from a lady, "for Mr K's distribution," 3 00; from E J B, through Protestant Episcopal Press, 10 00.

E B. KELLOGG, 401 Hudson-street.
February 7, 1838.

N. B. Donations for the First Mission Station will be cheerfully received at the Episcopal Press, 28 Ann-street, and at Swords, Stanford & Co, 152 Broadway.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following sums, viz.

From the Rev Dr Anthon, the amount of a collection made by the Rev John Owen, rector of Trinity church, Washington city, $60 00.—From the Rev Dr Taylor, a contribution from Grace church of this city, 200 00.—Total receipts, $260 00.

EDWARD R. JONES, Treasurer.
February 7, 1838.

MISSIONARY LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

The subscriber takes pleasure in acknowledging the receipt of Mitchell's Map of the World, on Mercator's projection, with an accompaniment, 1 vol. 8vo, a new year's gift from a friend.

H. WILLIAMS, Librarian.
February 7, 1837.

The Rev Melancthon Hoyt, missionary at Crawfordsville, Ind, gratefully acknowledges, in behalf of the Episcopal church in that place, the receipt of $30 00 from Trinity parish, New Haven, by Dr Croswell. Also, a bundle of books from Mr Huntington, of Hartford, supposed to be worth sixty dollars.

Crawfordsville, Jan. 18, 1838.

TO THE CHRISTIAN PUBLIC.

The wardens and vestry of the German Episcopal Church acknowledge the following donations.

Jacob Lorillard, Esq, $250 00; J J Astor, 100 00; P G Stuyvesant, 100 00; John G Coster, 100 00; Peter Lorillard, 100 00; Mr Miles R Burke, 250 00; Jacob Schatzel, 65 00; Gebhard & Co, 25 00; Duckwitz & Victor, 15 00; Rev Dr Milnor, 20 00.

Want of room compels us to omit the names of other contributors, but will be published in our next.

The churchwarden, sen., of the German Episcopal church in Sixth-street, (St. Timothy's.)

By order of the vestry,
PETER BRENNESHOLF, Churchwarden.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

An error occurred in our acknowledgment of last week, which the treasurer is desired to explain, viz. The $25 noticed as received in advance for books subject to the order of Bishop Chase, should read $25 deposited in the Union subject to the order of the Bishop of Illinois.

JOHN W MITCHELL, 28 Ann-street.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Feb. 8, from the following persons, viz:

John E Brown—Belknap & Hamersley—H W Scovill—Rev Richard H Waters—Postmaster, Derby, Ct, with remit.—Ruffin Smythe, with remittance—C C Little & Co—R B Draw.

Received by the Gen. Prot. Episc. S. S. Union.

Rev Philip B Wiley, with remittance—Postmaster, Albany—Charles Stimpson—Rev John Fish—Alexander Holmes—Robt Graffin, with remittance—Thos Latimer—Postmaster, New Lisbon, N Y—L N Gridley—Geo A Sacket, with remittance—Postmaster, Cleveland, Ohio—Postmaster, Auburn.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From February 1, *to February* 8, 1838, *inclusive.*

James Norton, 1 pckge, care of Atwood & Co, Market-street, Philadelphia, sent Union Transportation Line. Rev John Croes, 1 pckge, New Brunswick, N J, steamboat Water Witch. A E Miller, 1 pckge, Charleston, S C, ship Saluda. Charles Stimpson, 1 pckge, Boston, steamboat Providence. Rev Philip B Wiley, 1 pckge, care of Mr. C Lord, Wilmington, N C, brig Crusader. Mr Bixby, 1 pckge, Lowell, Mass, sent D. Appleton & Co. Thomas Latimer, 1 pckge, Philadelphia Union Line.

FINE BOOKS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

PROTESTANT EPISCOPAL TRACT SOCIETY.

NEW TRACTS.

On Delay of Repentance.
On Self-examination.

To be had at the Depository, 28 Ann-street, up stairs.

SPECULUM GREGIS,

OR PAROCHIAL MINISTER'S ASSISTANT,

Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.

January 17, 1838.

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann-street.

December 28, 1837.

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ *cents. Three for* 12½ *cents.*

For sale at the Protestant Episcopal Press, 28 Ann street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

POETRY.

From the Token.

A CONNECTICUT CHRISTMAS EVE.

BY THE REV. JOSEPH H. NICHOLS.

Slow twilight veils the landscape's robe of white,
The little snow-bird shuts its downy wing,
The cottage tapers twinkle red and bright,
Through azure mists from frozen brook and spring;
And the wood-cutter, his thatched home in sight,
Makes the still air with his clear whistle ring—
And, hark! methinks I hear the village bell,
O'er all the country its glad summons swell.

Sweet talisman of heaven! how each farm roof
Stirs at thy call! The black, huge, blazing hearth
Is quench'd, itself a room full large enough;
The household, tiptoe with the season's mirth,
Put on neat garments, their own cunning woof,
And boys and girls to tinkling sleighs rush forth,
While sire and spouse upon the old steed haste,
She snug behind, fast holding by his waist.

O'er crusted drifts they glide, fleet as the wind,
Cutting with grating crush the virgin snow—
Their eyes with sparkling splendor almost blind
Of the pure atmosphere's strange scarlet glow;
And merry music animates the mind
From ceaseless bells, all chiming in a row,
Till dashing proudly through the hamlet's street,
Around the church from far and wide they meet.

Meanwhile the well-clad townsfolk thither stream,
And face, with breaths that smoke, the flaky breeze,
Admiring oft the scintillating gleam
And diamond vista of ice-jewell'd trees,
That like celestial groves in blossom seem,
How do their hues the sportive children please,
Who little think that like their brilliant ray
Is youth's fond dream, illusive, though so gay.

How beautiful upon the hill-top shines
The white illuminated house of God!
A thousand lights, that burn in graceful lines,
Rich lustre pour from each arched window broad;
And crystal icicles, like gems in mines,
Flash on the eaves, and a soft halo flood
Gilds the tall steeple, which, at this bright hour,
Points to the skies like some fair ivory tower.

They enter, and oh, what a lovely scene
Dazzles the vision! Garlands of spruce, pine,
Festoons of ivy, stars of evergreen,
Adorn the walls, and round the pillars twine,
Faces on faces piled, with smiles serene,
Watch the wreathed chancel's galaxy divine,
Where, meek with linen robe and silver hair,
The patriarch priest turns o'er the book of prayer.

He speaks. At once, with solemn rush, all stand,
Then, kneeling, his mild accents loud repeat,
Or listen, while, with countenance so bland,
He reads, how once a radiant angel, sweet
Of voice, escorted by a harping band,
Judea's shepherds came by night to greet
With tidings, as he shook his wings impearled,
Of Mary's Babe, the Saviour of the world!

The village maids, in spotless raiment dress'd
Then strike the anthem of enchanting praise;
When closed, the pastor, now in sable vest,
Ascends the pulpit, and, discoursing, sways
With tender words the soul-fired hearer's breast,
And, as the gorgeous candlestick's clear blaze
Beams on his face, his up-raised eyes oft swell
With tears of love for good Emmanuel.

The parting hymn and parting benison
Soon follow, and the holy duties close.
How pour the people out! again the tune
Of bells resounds as each one homeward goes,
Led by the spangled sky's late-risen moon,
That now, methinks, unusual lustre throws
Towards the east, as if it saw the Star
Of Bethlehem through the purple depths afar

Once more the hearthstone brightens. Seated round,
With hand up to the cheek, the fagot fire,
They quaff the festal bowl with spices crowned,
And after joining the gray pious sire
In prayer and hymn of spiritual sound,
To balmy rest the family retire,
And sleep the Christian's slumber, calm and mute,
Save to the dream-note of some seraph's lute.

How many hearts to-night, the wide world o'er,
Are happy with the old returning glee!
Exiles for heaven on India's palmy shore,
The sailor tossing on the foam-lit sea,
Lone emigrants where inland oceans roar,
And island girls beneath the orange tree—
All share the bliss with which thy children heave,
Hills of my fathers! this glad Christmas Eve.

And ye, descendants of the men who knew
And loved the good and great of other days—
Accomplish'd Johnson; Beach, the bold and true;
And mitred Seabury, scorning human praise
Or censure,—champions who their brave swords drew
For Zion and her ancient rites and ways—
Oh, keep their hallowed customs, keep this night,
Long as your mountains stand, or streams roll bright.

"I SEE THEE STILL."

——"I rock'd her in the cradle,
And laid her in the tomb. She was the *youngest*:
What fireside circle hath not felt the charm
Of that sweet tie? The youngest ne'er grow old.
The fond endearments of our earlier days
We keep alive in them; and when they die,
Our youthful joys we bury with them."

I see thee still!
Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee as of old,
Then thy soft arms my neck enfold.
And thy sweet voice is in my ear;
In ev'ry scene to memory dear,
I see thee still!

I see thee still,
In ev'ry hallowed token round;
This little ring thy finger bound,
This lock of hair thy forehead shaded,
This silken chain by thee was braided;
These flowers, all wither'd now, like thee,
Sweet sister, thou didst cull for me;
This book was thine—here didst thou read;
This picture—ah, yes, here, indeed,
I see thee still!

I see thee still!
Here was thy summer noon's retreat,
Here was thy fav'rite fireside seat;
This was thy chamber—here, each day,
I sat and watch'd thy sad decay;
Here, on this bed, thou last didst lie—
Here, on this pillow, thou didst die!
Dark hour! once more its woes unfold;
As then I saw thee pale and cold,
I see thee still.

I see thee still!
Thou art not in the grave confined—
Death cannot claim the immortal mind;
Let earth close o'er its sacred trust;
But goodness dies not in the dust:
Thee, O my sister! 't is not thee,
Beneath the coffin's lid I see;
Thou to a fairer land art gone;
There, let me hope, my journey done,
To see thee still.

Sprague.

The Gospel never allows us to believe that a man can walk in an independent course; if we be not the sons of God, we are the instruments and slaves of Satan.—*Baxter.*

MISCELLANEOUS.

From the Presbyterian.

ALEXANDER CRUDEN.

Few names are better known in the religious world than that of Alexander Cruden, the author of the highly-esteemed Concordance of the Old and New Testament; and yet but little is known of the private history of this remarkable man. From an article in the Retrospective Review we have gleaned a few particulars, which may be interesting to our readers. Cruden was born in Aberdeen, Scotland, in the year 1701. At an early age he was sent to the grammar school of his own town, and having made rapid attainments in classical knowledge, he was entered as a student in Marischal College. It is supposed he was designed for the ministry, for which he seemed fitted by his scholarship and exemplary piety. He had, however, scarcely finished his collegiate studies when he betrayed undoubted symptoms of insanity. In this state he paid his addresses to the daughter of a clergyman, and followed up his suit with such wildness and pertinacity as to call forth on the part of her friends the interposition of the civil magistrate. Cruden was subsequently chagrined to discover that this young lady was entirely unworthy of his attentions on the score of her moral conduct, and this probably induced him to leave Aberdeen for London in the year 1722. In London he secured a subsistence, by giving instructions as a private tutor, and by acting as a corrector for the press, for which his accuracy, punctuality, and learning well qualified him.—He also engaged in his elaborate work, the Concordance, the first edition of which was published in 1737, and was dedicated to Queen Caroline, who died a few days after she had received the presentation copy. While occupied in this labor his mind remained tranquil, but upon its cessation, his malady recurred with such violence as to induce his friends to confine him to a private mad-house. From this place, where he was, according to the system then pursued, treated with harshness, he contrived to escape; and shortly after published a singular pamphlet, detailing a history of his grievances. Another paroxysm seizing him, he was again confined, and on his second liberation, he entered a suit against the persons who had been instrumental in his confinement, with no other effect than to spend his money, and to produce several curious pamphlets, in which he gives an account of his lawsuits. In these he speaks to himself as "Alexander the Corrector," not only in allusion to his connexion with the press, but to his supposed character as the reformer of public abuses. The details of this part of his history are painful, as showing the aberrations of a cultivated mind, but in all his wanderings he never seems to have swerved from his strictness as a Christian; even lunacy did not obscure the operations of grace. In one instance he endeavored to obtain access to the king, to obtain the honors of knighthood, and in another nominated himself as candidate for a seat in parliament, but even in these vagaries he seemed to aim at high station, to give him greater influence as a reformer.

There is said to be method in madness, and the insanity of Cruden was uniformly accompanied by a benevolent desire of promoting the welfare of his fellow men. Hearing of the dissipation prevalent at the University of Oxford, he resolved, if possible, to correct the manners of the students at that venerable seat of learning. He accordingly visited Oxford, and, in the public walks of the city, boldly reproved those he considered as guilty of indecorum, and particularly those whom he found walking for amusement on the Lord's day, telling them to go and occupy their thoughts with more serious concerns. Failing in this enterprise, he returned to London, and engaged as corrector to Woodfall's celebrated journal, The Public Advertiser.—The strict attention required by this occupation tranquillized his mind. About this time he became interested in the case of a sailor who was convicted of uttering a forged will. Cruden finding him extremely ignorant, and believing him to be innocent, visited him assiduously in prison, supplying his temporal, and ministering to his spiritual wants. There was reason to believe that the sailor became a sincere penitent under his instructions, and he was finally pardoned through the efforts of his benevolent friend. His success in this effort revived the impression that he must be engaged in the reformatian of public morals, and accordingly he made frequent visits to the prisoners in Newgate, praying with them, reading and explaining the holy Scriptures, and distributing among them religious books. These labors, however, were not attended with much success. He then visited his native place, and delivered a lecture on reformation in the public hall of the University. Some extravagancy being betrayed, his auditors made merry at his expense. Cruden, however, evinced much shrewdness in his insanity, and when, on one occasion, a conceited young clergyman was ridiculing him, he, with much practical wit, presented him with a little manual entitled, "The Mother's Catechism; dedicated to the young and ignorant."

Cruden, having remained a year in Aberdeen, returned to London, and shortly after, having retired to his room one night, in apparently perfect health, he was found next morning dead in his chamber, in the attitude of prayer. In all his mental aberrations he had not wandered from his God; and the providence of God never deserted him, for he always had the means of subsistence, and was able to make frequent and liberal donations to the poor.

It is impossible to review the incidents in the life of this extraordinary man without admiration for his virtues mingled with sympathy for his infirmity. How many in full possession of their mental faculties, and professedly pious too, live to less purpose than the amiable Cruden? His Concordance is his monument; a work not only of immense labor, but comprising an admirable system of divinity, and which has furnished no mean aid to thousands in their scriptural researches. The manner of his death, too, how interesting! His wild fancies were laid aside that he might commune soberly with God; and while humbly kneeling at the throne, his spirit is gently breathed out, and wings its flight to a region where human infirmities are unknown, and the faculties of the soul are for ever unclouded.

HOW TO HAVE FAITHFUL SERVANTS AND DUTIFUL CHILDREN.

Nothing is more common than to hear parents complaining, in the most affecting terms, of the undutifulness shown to them by their children. Masters are still louder in the complaints they make of their servants. In this both are often unreasonable; for although it is but too true that the children in many families are very undutiful, and the servants extremely idle and dishonest, yet their parents and masters, generally speaking, can have no right to complain of them either to God or man; not to God, who knows that they have neglected to teach them the very first principles of religion, on which all duty and virtue necessarily depend; nor to man, since most of the bad members of all public societies have learned their vices in ill-regulated families, under careless parents and irreligious masters.

The minds of young people easily receive impressions, are inquisitive and fond of knowledge. Their hearts are tender and penetrable. Their memories are strong and retentive. The principles therefore of virtue or vice must soon take deep root in so kindly a soil. If timely care be not taken to seize their affections and passions in favor of God and a good life by means of religious instructions, and the most engaging examples of piety and virtue, the busy enemy of mankind will not fail to intrude with his temptations; and finding all empty, and an open passage, will take such a possession of the heart as it will be almost impossible ever to drive him from afterwards. How does any parent expect to answer before the face of a just God for those children whom, although he hath produced them out of his own bowels, he hath nevertheless by his neglect given over to ignorance, wickedness, and final destruction?

How shall an earthly master, who believes that he himself hath a master in heaven, account for his suffering those poor creatures, who come young into his service from parents, too ignorant or too careless to instruct them, to run on in ignorance and wickedness to eternal misery, while they are laboring to support him in ease and plenty? Surely parents and masters who are capable of this have no bowels of compassion, no fear of God, no right to good children or servants; and they will find at the last, that in this great crime of omission, they have as effectually neglected and undone their own souls as those of their unhappy offspring and domestics.

And yet, their duty in this respect is most delightful in itself, and most happy when duly discharged, in its effects. Can any man be more agreeably employed than in training up his child or his fellow-creature to the service of God and eternal happiness? Can he so effectually recommend himself to the Father and Master of the world by any other means? Or can he expect either comfort or satisfaction in those under him, if he suffers them to grow up, without any sense of duty to God or him, and harden, perhaps beyond all reclaiming, in habits of impiety and vice?

Nor is the duty of family prayer less necessary or agreeable. Families depend as absolutely on God as kingdoms or single persons.—That family which does not worship God, is as properly speaking heathen or ungodly, as any particular man can be, who refuses to worship him. Besides, the performance of this important duty hath something so pleasing and so affecting in it, that the general disuse of it is hardly to be accounted for. A good man can never surely think himself in a more honorable or happy situation, than when he is on his knees, uttering the devotions of himself, his dear wife and children, and dutiful domestics. He has before him, at that delightful juncture, all the occasions of happiness that God hath blessed him with, and is then employed in adoring the giver, and praising his benefactor. There is a transport of joy in this most tender act of worship, which none but the basest minds can be insensible of.—Further, the neglect of this duty must argue as great a want of wisdom as of piety, if it is true that God does really govern the world, and that all we enjoy or suffer flows immediately from his disposing hand, which turns the course of all events with irresistible power in favor of those who claim, by an humble and constant worship of him, the protection of his providence; and directly against all such as resist his will and despise his service. That infinitely gracious Being must look with peculiar favor and love on a family that is ever sending up its voice and eyes to him for protection, and ever blessing him for his mercies. But such as turn their eyes downward on the world, and put their trust in themselves and their possessions, which is the same as to renounce God and league with his enemy, are no doubt perfectly odious and abominable in his sight, and must be guilty of strange presumption if they expect his assistance and blessing, which, as a family, they do not think it worth their while to apply for.

Were God more known, he would be better served. Whoever knows, for instance, that he is a being of infinite power and justice, must fear him. Whoever considers him as present in every family, nay, and in every heart, must be always greatly on his guard, since he is continually in so awful a presence. Whoever regards him as a father, a saviour, a comforter, a friend, and a protector, of infinite compassion and goodness, cannot but love him. Now he who is possessed with a due fear and love of God, who is thankful for his mercies past, and who hopes for his future favor, will always be careful to put his family under the protection of God; and in order to it, will see that his children and servants know how to worship him; and will also cause them to join their prayers and addresses with his in the performance of that holy duty.

On the other hand, that parent or master who despises and neglects the afore-mentioned duties, bids God depart from him, tells him he desires not the knowledge of his ways, and contrary to the resolution of good Joshua, declares by facts which are stronger than words, that he and his house will not serve the Lord.

It is here necessary to put every Christian in mind, that, merely to repeat a form of prayer in the church or in a family, is not to perform the duty of prayer, which is the work of the understanding and the heart.

A form is of no other use than to furnish us with proper thoughts for our devotions; and the repeating it in the hearing of others is only in order that all who are present may join in the same thoughts. He therefore, who, in any congregation, either public or private, suffers his thoughts to wander from the service, is not at prayer, but is mocking God, while nothing but his knees or lips are employed in the outward formality of praying. Would any one thus address an earthly king? If a man thinks it his duty to pray, let him consider whom he is going to pray to, and with all the love and reverence, all the warmth and affection of his heart, let him kneel down in God's presence, and pour out the earnest devotions of a soul deeply sorrowful for its sins, sincerely sensible of its dependence on God, heartily thankful for his great mercies, and full of awe and reverence for a being so infinitely glorious and majestic.

Skelton.

From the Gentleman's Magazine of 1793.

STATUE OF PETER THE GREAT AT ST. PETERSBURGH.

The present Empress Catharine II., having resolved to erect an equestrian statue to Peter the Great, Stephen Falconet, who had the charge of executing this monument, imagined a new kind of pedestal for the noble model he had framed. It was a steep misshapen rock, whereby he might indicate to posterity whence this hero of a legislator took his rise, and what obstacles he at length surmounted.

An idea thus original and sublime obtained the approbation of every beholder. But the difficulty was to find a block of stone adequate both in form and size to the grandeur of the design.

Fortune, which always favors great attempts, but does nothing for mediocrity, steps in to the assistance of this noble plan. A rock was found, which nature had placed in a vast morass, not far from a bay which the Gulf of Finland forms. At the very first sight it was deemed proper for the execution of the design of the artist. People were sent to measure it, who found that its height, taken in a horizontal line, was twenty-one feet, on forty-two in length, and thirty-four in breadth.

The very idea of moving such a mass was enough to terrify a common mind. But under the reign of Catharine II. difficulties never defeat the execution of a purpose. This project, so bold, so worthy of the ancient Romans, of transporting this rock to the centre of the capital, was immediately formed.

In this view, they began digging about it to discover its depth. It was natural to think that what appeared above the morass was only the summit of a rock that descended far into the bowels of the earth. But how great was their surprise on perceiving that this mass of stone was absolutely insulated from it, and placed upon the ground, as if by a miracle!

To this singularity was added another in no degree less remarkable, which is, that in all this vast morass and its environs, there is not to be found another single stone; nay, not even gravel, or sand, or any other matter analogous to this wonderful rock, or that could serve to the formation of it.

What most affected persons with astonishment was the interior of the stone. A stroke of thunder had damaged it on one side; for which reason it had for many ages past been called by the boors of the villages in its vicinity, *the thunder stone.* On striking off this shattered piece, there appeared, instead of homogeneous parts, a quantity of all sorts of fine and precious stones. Crystals, agates, granates, topazes, cornelians, and amethysts afforded a sight to the curious no less magnificent than new; while to the naturalists it was an object of the most interesting investigations.

So many striking peculiarities united by nature in this one rock, were powerful motives for sparing neither pains, nor expense, nor labor, to draw it from its bed, and employ it in a monument, unexampled in the world, and worthy of perpetuating the memory of the greatest of monarchs.

The first discovery of this stone was in the month of November, 1768. The necessary works were carried on with such activity that in the month of March following the workmen were enabled to raise it from the earth, by placing it on a kind of sledge, and beginning its motion towards Petersburg.

One cannot sufficiently admire the ardor and celerity with which so extraordinary an enterprise was completed, in so short a space of time, and in the most inclement season. But what remained to be done was still more difficult to perform.

This immense stone was found at the distance of eleven Russian versts, or about 41,250 English feet from the spot where the statue was to be placed, which it was intended to support.

Before it could reach the place of its destination it was to pass over rising grounds, cross swamps and boggy places, be transported over rivers, embarked on the Neva, unshipped, and then carried by land to the place appointed for it.

Any person that chooses to form a notion of the vastness of this undertaking, and the labors it required, has no more to do than to consider that the weight of this enormous mass, geometrically calculated, amounts to 3,200,000 pounds. The largest obelisk in the world, that which Constantius, the son of Constantine the Great, caused to be transported from Alexandria to Rome, is in weight but 907,789 pounds, which is not a third part of the weight of the rock of Petersburg.

Such is the stone that supports the equestrian statue of the legislator of Russia. In the whole history of the arts there is no mention of any thing so great, so wonderful.

The statue of Peter the Great, placed on this rock, stands in an irregular square, formed on the left by the Senate-House and other edifices, on the right by the admiralty, to the back by a magnificent marble church, (which, though its foundation was laid about thirty years ago, is not yet completed,) in honor of St. Isaac; and in front of the statue runs the noble river Neva, the like of which, for the clearness of its waters, the constant fulness of its bed, and withal the distance of its shores, no city in Europe has to boast of. The statue is at a proper distance from the foot of the great bridge of Pontons, extending across the Neva to an opposite island, forming part of the city, and called Vassali Ostrof, or Basil's Island. The statue, together with the transport of the stone whereon it stands, cost the empress not less than 425,000 rubles, which, at forty-two pence the ruble, as the exchange was at that time, amounts to 74,375 pounds sterling. On this stone is inscribed the modest epigram, "Petro primo Catharina Secunda, 1782," in Latin on one side, and in Russian on the other. Two or three epigrams appeared on the occasion. Among them the following may be thought not unworthy of preservation:—

Æs formam Petro, basin dat petra; quid istis
Stabilius? Regni gloria, Petre, tui.

From the Gospel Witness.

AMALGAMATION—HOW IT WORKS.

The following remarks of one of our exchange [Baptist] papers on the Union Bible Dictionary, prepared for the American Sunday School Union, presents a curious, and we may add a melancholy illustration of the practical effects of the amalgamation system in obscuring and suppressing the truths of the holy Scriptures.

As the Committee of the Union stand pledged to exclude from its publications every thing which, in the language of the day, is termed "sectarian," they are compelled either to omit some biblical terms, or to notice them in such general language as may be interpreted according to the various views of the respective denominations which are represented in the Sunday School Union. Hence we find on examining the Dictionary that the word *predestination* is omitted. The definition of *elect, election,* &c., presents an amusing instance of the *non-committal* mode of talking. "These terms in their various connexions involve a very important and interesting doctrine, concerning which Christians are much divided in opinion. It is evidently a matter of mere revelation, and many of the reasonings and inferences of men are therefore likely to be very vain and erroneous. 'The counsel of the Lord, that shall stand,' Pr[illegible] xix. 21. And we may be fully assured there is nothing inconsistent with the infinitely perfect attributes of his character." It is quite obvious that the reader who opens this work with the view of ascertaining what the terms in question signify in scriptural usage, will not find himself *much* enlightened by such a definition. Under the term *bishop* the following language is used: "In the New Testament, however, the term is used to denote an officer or officers of the Church, but their precise rank or jurisdiction is a matter of controversy." Instances of this kind are no doubt serious defects in a Bible dictionary, inasmuch as the proper signification of many scriptural terms "is a matter of controversy." Trammelled, however, as the publishing committee are by their principle of organization, they seem in their publications to be constrained to speak in such a manner that their words may occasionally (in language lately used in England) "mean any thing which we please to make it." As might be expected, there are some false interpretations given of certain scriptural terms, and in some cases we think the editor could not have consulted the latest lexicons and other philological aids for elucidating the original languages of the Bible. The soundness of some of the positions advanced under the word Sabbath may be questioned, for instance, "The terms of the commandment do not fix the precise day in order, except that it is to be the seventh day: in other words, it simply requires that after six days of labor, one day is to be given to rest." Now, we beg leave to dissent from this. The very terms of the commandment show that a certain particular day is distinguished from all others in the week. Exod. xx. 8, "Remember the Sabbath day (*eth yom kashshabbath*) to keep it holy." Not "remember *a* seventh day," &c., ver 11.

TWO WORLDS CONTEND FOR YOU.

You are as the fig tree planted in the vineyard. You know its history. Remember you have been "*planted*"—not grown up by chance. In other words, the Lord has a distinct and important end for you to answer. You have been planted *in the vineyard;* not as a tree upon the unfenced and sterile wayside, but amidst the richness of God's mercies, and surrounded by his special care. God is the Master of the vineyard. Having nurtured you with his choicest blessings, he cometh to you seeking fruit meet for such privileges. And so will he come to you in all your future course, seeking fruit on his favored trees. At the last day, he will come for the last time, expecting the fruit. Remember, to bring forth fruit to the glory of God is the whole business for which your existence was given to you. Will you adopt it heartily? Will you live for it? Behold, how infinite interests stand here to-day, waiting your decision. I see your danger. Two worlds contend for you. Two empires claim you. At your right hand stands the god of all darkness and delusion—the father of lies, arraying all his magic to make you see things as they are not, and choose things which you ought not. I see the enchantment—how it rises. What smiling scenery, what splendid pageantry comes up! The pomp and vanities of the world, how they fill the stage! The vain-show in which the mimics walk, how near the similitude of truth! I pronounce the word *eternity!* and instantly the illusion vanishes; the whole company of the players, in their vain mockery, hasten off the stage. Eternity brings reality. No enchantment can keep up its pageant in that presence. One thing only stands, when it appears—the infinite worth of the soul. Oh, behold it—measure it, ponder upon it! Then set out in life. Carry with you the constant thought, the inwrought reflection, that your life is without end,—that what you are to be hereafter, for ever, depends on what you are now to be, during the short time you have to live in this world; then will you feel what you are—what you ought to do—whither every moment bears you. Then will all things in this world assume their real bearings, and confess their true insignificance. Then will the great commanding object of life stand out alone, and every thing else take position by its connection, nearer or more remote, with that. Then will the service of God, the following of Christ, preparation for the judgment, appear as if the universe contained nothing else deserving a thought in comparison. Then will the temptations of wealth, honor, pleasure, whatever else the men who neglect God, depend on, appear all an insolent impertinence.—Time will seem short indeed, because it ends in eternity; short indeed, because it is your all in which to make ready for eternity.

Yes! dear young men, the time is short.—You leave us now. We follow you with love and prayers; a few days come and go—your life here vanishes as a vapor—it has fled—and behold eternity! and we are all gathered together—the world burnt up—the dead arisen—the judgment set—I see you before the throne; the book is opened, which is the book of life, and he who judgeth the quick and dead readeth the names written therein, and confesses them before the Father, as his people, his redeemed. I listen to hear your names. God grant that in that day you may all be found in the book of life—none cast out for neglect of the great salvation.

Bishop McIlvaine.

LONDON.

London is the largest and richest city in the world, occupying a surface of 32 square miles, thickly planted with houses mostly three, four, and five stories high. It contained in 1831, a population of 1,471,941. It consists of London city, Westminster city, Finsbury, Marylebone, Tower Hamlets, Southwark, and Lambeth districts. In 1834, there entered the port of London 3,786 British ships, 1,280 foreign ships; 2,669 were registered as belonging to it in 1832, with 32,786 seamen. The London docks cover 20 acres. The two West India docks cover 51 acres, St. Katharine dock covers 24 acres.—There are generally about 5,000 vessels and 3,000 boats in the river, employing 8,000 watermen and 4,000 laborers. London pays about one-third of the window duty. In England the number of houses assessed is about 120,000, rated at upwards of 5,000,000*l.* sterling; about one-third are not assessed. The house rental is probably 7,000,000*l.* or 8,000,000*l.*, including taverns, hotels and public houses. The retailers of spirits and beer are upwards of 10,000; while the dealers in the staff of life are somewhere about a fourth of this number. Numbering all the courts, alleys, streets, lanes, squares, places and rows, they amount to upwards of 10,000: and on account of their extreme points no individual could pass through them in the space of one whole year.

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